

In this issue:

# Addresses by General Authorities at the 139th Semiannual General Conference

## Joseph Smith as a City Planner

See page 10



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### Dates to remember:

- Feb. 21 —American College Test (register November 24-January 19).
- March 1—Final date for scholarship applications by incoming freshmen.
- April 25—American College Test (register February 2-March 23).
- April 30—Final date for new freshmen to apply for fall semester admission.
- May 31 —Final date for admission application for Summer School 1970.
- July 1 —Final date for scholarship applications for transfer students.
- July 31 —Final date for admission applications of transfer, former and graduate students.
- Sept. 17-18-19—Class Registration.

# HIGH SCHOOL STUDENTS: BYU SAYS "BE PREPARED"



## On the Cover:

Man is a social being. He needs the association of his fellows for his maturity and joy, and through his cooperative labors with others he refines himself. No group of men have better understood this truth than the prophets, and few men have labored more diligently to provide meaningful environment in which to live than the Prophet Joseph Smith. He guided those who joined with him into planned-city arrangements in three different states—Ohio, Missouri, and Illinois—and set the pattern for the communal development of the intermountain Mormon West. This month's cover is a photograph of a new painting of Joseph Smith at Independence, Missouri, holding the plans for the City of Zion. The painting, by Ken Riley, is one of over twenty



new works of art and sculpture that have been commissioned by the Church for use in the new Independence, Missouri, Visitors Center, to be opened in the spring of 1970. See "The City of Zion in the Mountain West," page 10, and "Joseph Smith as a City Planner," page 11.

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By President David O. McKay

# Unto You

• Of all holidays throughout the earth, Christmas comes most nearly to being universally accepted and celebrated. There is something intrinsic about it that appeals to everyone from the stripling youth and the little toddling infant to the old philosopher walking in the sunset of life. It is the one season of the year when ideally selfishness is subordinated, and the desire to get is supplanted by kindness, forgiveness, forbearance, love. These are among the simple virtues that make this holiday season so delightful.

All cities throughout the Christian world are made brilliant with man-made lights on Christmas Eve in modern times. But Christmas Eve in Bethlehem nearly two thousand years ago was dark, except perhaps for a few torches seen here and there. Yet in that humble though historic town was heralded the first Christmas story and in it the Light of the world was given mortal birth.

The announcement of the first Christmas is the sweetest story ever told, because the eternal principles enunciated—the “glad tidings of great joy”—were to be “unto all people.” The light of the world was to shine in every heart.

Incidents associated with the birth of the Babe of Bethlehem beautifully illustrate this fact. When Joseph and Mary, weary and travel-worn, entered their old home town of Bethlehem, they anticipated securing comfortable lodgings but there was no room for them in the inn. Only mothers can realize Mary’s keen disappointment and fearful anxiety as she and Joseph left the inn and again entered the darkness to seek lodging elsewhere. The city was crowded, but among the throngs there were no friends to help, no familiar face to alleviate their heavy feelings of loneliness—an expectant mother in need of the best, the most comfortable of accommodations, yet not an open door, not even a couch on which to rest.



# This Day

Humble shepherds, informed by revelation, found Mary and the Babe lying in the manger. Wise men from the East were guided to him through the channel of learning. When after eight days Mary, in conformity with the Mosaic law, took her child to the temple, Simeon recognized the Babe as "the Lord's Christ."

Thus was it shown even on that first Christmas that all people—the humble, the learned, the rich, the great—who sincerely seek the Christ will find him and become of one mind in a divine brotherhood.

"Unto you this day. . . ." Jesus Christ is your Savior and mine. Salvation is indeed an individual matter. In the Church of Jesus Christ we work with individuals. The principles and ordinances of the gospel—faith, repentance, baptism, the laying on of hands, and all the others—are for the individual.

The true spirit of Christmas is the spirit of Christ. Radiating through the centuries comes the heavenly announcement of his birth: "Glory to God in the highest, and on earth peace, good will toward men."

When Christ came as a lowly babe, there was no room in the inn. Today every heart in every home should bid him welcome. If such were true, selfishness, jealousy, enmity, and all things that bring unhappiness would be replaced by kindness, willingness to serve, and good will.

The responsibility of establishing peace in the world rests not alone upon a union of nations; it rests upon every individual, upon every home, upon every hamlet and city.

Let each individual therefore admit into his own heart the true spirit of Christmas. Then let it radiate throughout his home. A thousand such homes would make a truly Christian city, and a thousand cities a truly Christian world. ○



# Marvin J. Ashton,

By Jay M. Todd  
Assistant Managing Editor

● Latter-day Saints have always believed that the hand of the Lord is manifest in the calling of their leaders, be they on a ward or branch level, or on a General Authority level.

This abiding faith seems well sustained in the recent appointment at the October general conference of Elder Marvin J. Ashton as an Assistant to the Council of the Twelve, where his primary assignment will be managing director of the new Unified Social Services Program of the Church. (See page 51.)

The simple conclusion of fellow workers who have associated with Elder Ashton is that he is unusually gifted to work with people, particularly people who have problems.

"Brother Ashton has real human love for others, and genuine understanding"; "he has sensitivity to the needs and problems of others"; "a special gift for making people comfortable and letting them know they are worthwhile"; "a choice sense of humor, the kind of wit that puts one at ease"; "complete honesty in judgment"; "a strong sense of fair play, with empathy for the underdog"; "magnetic leadership"; "intelligence and compassion"; "ability to help heal the sick at heart, and sick of mind"; "the ability to break up a tense situation by force of personality."

These sentiments, expressed by persons who have known him well—co-workers on the Mutual Improvement Association general boards with whom he served for 21 years—reflect the characteristics that would seem most important for the head of the Church's social services agency.

This agency unifies under one department three previously independent child and youth related services: (1) Relief Society Social Services, previously primarily

concerned with child adoption and foster home care for disadvantaged babies and youth; (2) Youth Guidance Program, previously concerned with youth with problems; (3) Indian Placement Program, which each school year places thousands of Indian students from 8 to 18 years of age in Latter-day Saint foster homes in order to provide Indian youth with more advantageous educational, cultural, and social opportunities.

The Unified Social Services Program is under the Priesthood Correlation Committee, with Elder Marion G. Romney of the Council of the Twelve as chairman, and an advisory committee comprised of Elders Spencer W. Kimball and Thomas S. Monson of the Council of the Twelve, Presiding Bishop John H. Vandenberg, and President Belle S. Spafford, general president of the Relief Society.

In an interview following his appointment, Elder Ashton said, "Our challenge now is to bring these three programs into one program, to set up state agencies in locations where our Church population is heavy enough to merit these services, and to provide assistance to members of the Church throughout the world, wherever help is needed. We are also preparing to place into the hands of the priesthood holders of the Church a strong social service program that will include the family, home teachers, bishop, and stake president. This correlated program follows the general pattern of the Church. As Church members, we seem to have been slow in using this channel, but it will now be the method through which our social services will be furnished."

Elder Ashton also noted that the agency is concerned with parental and marital counseling: "Wherever we have youth problems, we also have a need for parental

# Assistant to the Twelve

guidance. Often broken homes or homes providing an unsatisfactory environment are part of our concern."

To assist in this important area of social problems, Elder Ashton observed that "we are making plans to encourage voluntary involvement of Latter-day Saints who have had professional training in numerous areas such as counseling, social work, psychiatry, law, and related fields. We certainly will not want to overburden these co-workers, but we do hope that throughout the Church we can obtain a roster of professional and highly qualified voluntary co-workers who can assist their fellow Latter-day Saint brothers and sisters in an hour of need, when called upon by a bishop and stake president."

Elder Ashton also observed that in time the Unified Social Services Program may "assist our young Latter-day Saint people who relocate to the major cities for employment, but who sometimes find themselves in need of guidance.

"I am a great believer that what is most important in handling our life is to react properly to what happens to us now. The past is past. But if people will make wise decisions now, they can have opportunity to enjoy a healthy and bountiful life."

Such convictions are not new to Elder Marvin J. Ashton. He comes to this calling after many years of devoted community, business, and Church service, wherein he was respected for his "quiet and frank counsel" and for his faith in people.

Indeed, faith was an important ingredient in his early home life. Born May 6, 1915, in Salt Lake City to Marvin O. and Rae J. Ashton, young Marvin soon acquired the traits inculcated in countless thousands of good Latter-day Saint homes. His father was a bishop,

high counselor, and a member of a stake presidency during the years young Marvin grew to manhood. Widely beloved for his concern for others and for his keen sense of humor, Marvin O. Ashton was called to the Presiding Bishopric in 1938, serving until his death in 1946.

Marvin J. Ashton seems to have patterned his life after the counsel of his father and mother, who, says Elder Ashton, "above all else taught us to put the Lord first, and to love the opportunity of working with both our hands and heads." As a youth and through his teens, he worked in his father's lumber business.

After graduation from public schools, he entered the University of Utah and was graduated with honors in 1936 in business administration. He then accepted a call as a missionary to England, where he served as associate editor of the *Millennial Star* and supervising elder of the British Mission office, and captained a team that won the British Isles national basketball championship. His interest in sports was one that would never die and would someday benefit the entire Church.

In 1940 he married Norma Berntson in the Salt Lake Temple, and they are the parents of four children: John, Stephen, Jonne (Mrs. Dale Wheadon), and Janice.

Following his marriage, Elder Ashton's interests in business, civic, Church, and athletic affairs flowered into a consistent pattern. As early as 1940, he had assisted in the direction of an all-Church YMMIA athletic program. In 1948, after service in ward and stake MIA positions, he was called to the MIA general board, where he served for 10 years before serving another 11 years as a member of the YMMIA general superintendency. He was appointed second assistant in 1958 and first assistant in 1961. Simultaneously, during many of these years he served as senior president of a quorum of seventies. He was serving as first assistant to General Superintendent G. Carlos Smith, Jr., when he was called to head the new Unified Social Services agency.

During those 21 years in MIA leadership, Elder Ashton helped expand the athletic program of the Church to include junior basketball, junior softball, golf, volleyball, and tennis.

Interestingly, it is Elder Ashton's love of tennis that has given him much spirited fun throughout life. He began playing when 12 years of age. In 1951, he and his wife won the all-Church mixed doubles championship, and the same year he and his partner won the men's double title.

Physical activity is still a by-word with him: "No matter how busy or how involved you are, you owe it

to yourself to keep fit. I try to run a mile every day," he noted.

His MIA general board activity brought him into contact with the Church scouting program. He was a worthy ambassador, for as a youth he had earned his Eagle badge. He has been active in scouting leadership for 25 years and has served as an executive board member of the Great Salt Lake Council and a member of the National Council. In 1963 he was awarded the Silver Antelope for his service to scouting.

His MIA assignments have also included the supervision of dance, drama, speech, and music activities. He has represented the MIA in assignments all over the world, and his warm and helpful advice have marked him a respected and admired visitor from Church headquarters.

Professionally, Elder Ashton was a founder and vice-president of a wholesale lumber company, and has served as president, vice-president, or board member of several other firms, including Deseret Book Company

# New YMMIA Superintendency

By Eleanor Knowles  
Editorial Associate



• The Prophet Joseph Smith, when asked how he could govern great numbers of the Saints, is reported to have replied, "I teach them correct principles, and they govern themselves."

This has long been the philosophy of W. Jay Eldredge, new general superintendent of the Young Men's Mutual Improvement Association. It is a guiding principle he has used with his own family, in leadership positions in the wards and stakes in which he has resided, as a mission president, and as a Regional Representative of the Council of the Twelve.

"I intend to emphasize this same philosophy in the YMMIA

also," he said. "We should give youth good background in the principles of the gospel, for nothing is as great a motivating factor as a strong belief in doctrinal principles. Then we should give them a chance to live by and experiment with those principles."

Superintendent Eldredge was sustained and set apart as the twelfth general YMMIA superintendent at a meeting of the YMMIA and YWMA general boards September 17. Sustained as his assistants were George R. Hill III, first assistant superintendent, and George I. Cannon, second assistant.

Released were Superintendent G. Carlos Smith, Jr., who had

served since October 1962 and has recently been called to preside over the new Southeast Asia Mission; Marvin J. Ashton, first assistant, who was sustained at the October general conference as an Assistant to the Council of the Twelve; and Superintendent Hill, second assistant.

Superintendent Eldredge, who with his new appointment also becomes general manager of *The Improvement Era*, was born in Salt Lake City on April 27, 1913. He attended the old LDS University and then the University of Utah before leaving for a mission to Great Britain. When he returned from his mission, he entered business in a school supply company



and Deseret News Publishing Company.

From 1957 to 1961 he served a term in the Utah State Senate, where he spearheaded legislation involving youth measures, including the improvement of juvenile detention facilities. In 1960 he was chairman of the Leisure Time Division of the White House Youth Conference Committee for Utah. At the time of his appointment as an Assistant to the Council of the Twelve, he was a member of the board of trustees of the Salt Lake Area Community Action Program for Eco-

nomic Opportunity, a member of the executive committee of the University of Utah Alumni Association Board of Control, and a member of the U's Athletic Board of Control. He is also a member of several golf, tennis, and service clubs.

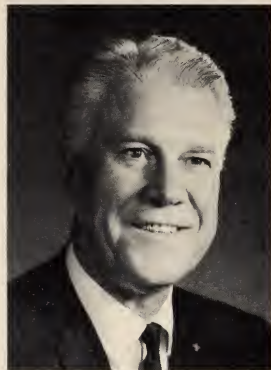
Obviously, from this vast background of church, business, civic, and community service, Elder Marvin J. Ashton will be well guided in his new calling as a General Authority and as managing director of the Unified Social Services Program. ○



George R. Hill III, first assistant superintendent



George I. Cannon, second asst. superintendent



G. Carlos Smith, Jr., Southeast Asia Mission

General Superintendent W. Jay Eldredge

and later established his own retail furniture store. Coming on the heels of his new YMMIA appointment was the grand opening in October of a new branch of his thriving furniture business.

With his many business activities, however, he has never neglected his opportunities to serve in the Church nor his family obligations. In his youth he was active in the priesthood and auxiliary programs. ("The MIA programs today are much more intense and structured than they were when I was a youth," he remarked.) When he returned from his mission he served as a ward Sunday School superintendent before being called as

ward YMMIA superintendent. One of his assistants in the MIA was Marvin J. Ashton.

Other church activities have included 11 years as bishop of the Parleys Ward in Salt Lake City; member of a high council for four years; and president of Parleys Stake six years. From 1965-68 he presided over the Eastern States Mission, during which time he witnessed great growth in the Church in that area, for this was the period immediately after the successful New York World's Fair, at which so many persons were introduced to the gospel and the Church through visits to the Mormon Pavilion.

Upon his release as mission

president, Superintendent Eldredge was set apart as a Regional Representative of the Twelve, with responsibility for ten stakes at Brigham Young University and one at College of Southern Utah. He was released from this position when the call came to serve in the YMMIA.

Family has always ranked first, along with the gospel, in the life of the new general superintendent. He and his wife, the former Marjory Hyde, have five children: Jay, an M.D., who is specializing in pediatric cardiology at the University of Virginia Medical Hospital; Heidi (Mrs. William C. Vriens, Jr.), of Salt Lake City; Sharon (Mrs. Randy Harmson), of Palo

Alto, California; and Rosemary and Brent, students at the University of Utah.

The Eldredge family has strong roots in MIA. In addition to the children's activities in the auxiliary in their youth, Sister Eldredge is a member of the YWMA general board and is currently serving as chairman of the Mia Maid committee, while Heidi is a member of the YWMA Laurel committee.

"A family man with a warm interest in youth" is how one of Superintendent Eldredge's daughters describes her father. "He knows how to counsel youth and take them through their problems—how to really reach the spirit of the person."

As the children were growing up, Superintendent Eldredge found ways to include them in projects that helped bring them closer together. A woodworking hobbyist, he built a chalet-type cabin for the family at Brighton, in the mountains east of Salt Lake City, with the entire family helping. "Every house—every ward—every stake center he has been associated with has had a new wing or room built on it," his daughter recalls.

Now Superintendent Eldredge will be putting his building interests to even greater tasks, as he guides the YWMA in building new programs and strong leadership, which in turn will help build strong young men who will be the leaders of the Church tomorrow.

Supporting, sustaining, and assisting him in this new task are two assistants who between them have many years of MIA leadership experience.

Superintendent Hill, who is directing age-group activities of the YWMA, has long been active in the Scout and Explorer programs. He was serving as chairman of the Explorer committee when he was called as second assistant superintendent in October 1967. His experience in scouting goes beyond the confines of the Church, however, for he has been active on local and national committees of the Boy Scouts of America and has served as chaplain at both national and international Scout jamborees.

A graduate of Brigham Young University, he received his Ph.D. from Cornell University, where he taught from 1942-46; he also

served as president of the Ithaca (New York) Branch. He is now dean of the College of Mines and Mineral Industries at the University of Utah.

In addition to his service on the YWMA general board, Superintendent Hill has served as bishop of the Holladay Second Ward and the Federal Heights Ward in Salt Lake City.

He is married to the former Melba Parker, and they are parents of seven children.

Superintendent Cannon has had a great heritage in MIA service, for his mother, Lucy Grant Cannon, was fourth general president of YWMA. George served on the YWMA general board 12 years before being called as bishop of the Parleys Sixth Ward in 1963. He was released from that position in 1966 to accept a call to preside over the Central British Mission. As assistant general superintendent, he will be responsible for the activity programs of the YWMA.

Superintendent Cannon, an insurance company executive, is married to the former Isabel Hales, and they have seven children. ○

## Joseph of Nazareth

By Eva W. Wangsgaard

*Of all God's servants, Joseph was the one,  
This plain, unschooled, and patient Nazarene,  
With faith enough to take a firstborn son  
As his, though not his own and not foreseen;  
With courage to accept with deep concern  
The trek from Nazareth to Bethlehem,  
The flight from Herod and the slow return,  
Then yield to petal-strewn Jerusalem.*

*Our Father must have loved this man to trust  
His hand to guide through childhood's tender  
length,  
His mind to shape his thinking, as he must,  
To know the law, mature in mortal strength.  
How much did Joseph mold the boy that he  
Might measure as the Christ,  
Divinity.*



**Keeper of the Inn**  
**By Christie Lund Coles**

*Illustrated by Ed Maryon*

It was a busy night for me. My inn—  
not too large at the best—was crowded till  
the very walls seemed bursting. Men had come  
from distances far off; I rushed to fill

their glasses, give them choicest meat and bread,  
and show them to their rooms; oh, they were men  
of affluence come to our little town  
to pay their taxes. Was it my fault then

that when this Joseph and this Mary came  
asking for room, I must say rooms were gone,  
and bed them in the place the cattle were?  
(It seemed her face was radiant as dawn.)

Soon—soon the night became one joyous hymn,  
and wonder touched my guests. Then, suddenly,  
there was a silence and a spread of light  
which filled the earth. There was an infant's cry.

I should have gone to see him, I suppose.  
Some called him "Son of God." He might have been.  
I should have knelt beside him, touched his hand,  
but it was a busy night that night at my inn.



The Prophet had  
a solution for today's  
"crumbling cities"



Two views of Scipio, Utah, mark distinctive Mormon features: plank fence, huge cottonwood trees, old irrigation ditch, wide roads, pastoral setting, equipment and stock on the roadside.



An old brick Mormon home in Monticello, Utah, is viewed behind an irrigation ditch headgate. The irrigation ditches in Mormon communities generally run along roadside, author says.



A "stock pile" near a shed in Alpine, Utah, is a common sight in old Mormon towns. Firewood, logs, poles, planks, used lumber of all varieties are tossed together in case of future need.

# The City of Zion in the

By Richard V. Francaviglia

● It has been said that one can learn much about people by looking at their towns, and a look at Mormon towns is especially interesting. The Latter-day Saints did far more than just effectively settle much of the Intermountain West: they so indelibly put their stamp on the landscape that even today, with modern influences in architecture and city planning, a perceptive

traveler can tell a Mormon settlement by looking for certain clues.

Some of the communities have been neglected and in many cases are mere shadows of their former selves. But they too were planted as seeds from Joseph Smith's original City of Zion plans. Many such towns have remained as small villages, dotting the area from southern Arizona to northern Idaho. Since the days of Brigham Young, other settlements have been built in northern Mexico and western Canada.

While Salt Lake City grew into the capital of the intermountain region, many a small, picturesque village in the Mormon West possesses elements of early Salt Lake City, with some modifications. The specific plan of Joseph Smith's City of Zion had to be modified, for example, to fit into rugged canyons or to avoid

Richard V. Francaviglia gathered material for this article while collecting data for his doctoral dissertation for the University of Oregon. He "traveled three months, over 13,000 miles, visited and studied in detail over 40 Mormon villages in size from 400 to 1,000 persons." Calling himself a "Gentile geographer," Mr. Francaviglia was endeared to "those warm people who responded to my curious questions." After all his study, he says, "I am fond of Mormon landscape."





Two views of "Mormon fences": four different sizes and kinds of pickets on fence at Oakley, Idaho (note barn, which is typically unpainted); right, chapel at Wales, Utah obscured by fences, sheds.



Scipio, Utah: left, old classic style of barn construction is rapidly vanishing from the scene; right, barnyard and corral and "everlasting hills" of the typical Mormon West.



Beautiful, small red brick Mormon house in Escalante, Utah, is set against stormy backdrop. The author was fascinated with these old homes and sheds, often within a block of "downtown."

# Mountain West

riverbeds. The wide streets, so characteristic of Salt Lake City, appear in numerous small Mormon towns, where some of the less-traveled streets have wide, weed-grown shoulders fringing a narrow, used part of the road.

Most of the Latter-day Saints I spoke with about "landscapes associated with the Mormon Church settlements" could easily tell me about the strict north-south-east-west grid layout of their communities. Likewise, many knew of the wide streets, also based on the plan for the City of Zion. Most persons knew of the irrigation ditches that line the roadsides. Most persons also knew that these ditches were the result of Brigham Young's ingenuity to build up agriculture in the semi-arid West. Most intermountain Mormons, in other words, apparently know the three foremost elements

## Joseph Smith as a City Planner

By Hal Knight

● As envisioned by the Prophet Joseph Smith, cities would be a far cry from the present American urban sprawl where towns and suburbs grow together in ugly "megalopolis." Pollution, crime, poverty, decay, crowded slums, faltering municipal services, rising tax costs, and congested traffic have rendered numerous metropolitan centers nearly unfit for satisfying, comfortable living. Despite the enormous population, people are strangers to each other—forming what has been called "the lonely crowd."

Efforts to cope with these problems appear to be so expensive and complicated that some experts have thrown up their hands and claim that it is too late for cities to be salvaged at all.

It is interesting, therefore, that the Prophet Joseph Smith would declare, "Let every man live in the city." But a close look at the Prophet's 1833 plans for his inspired City of Zion shows many features that would make living in such a city a genuine satisfaction.

First, the central idea called for a pleasant community of strictly limited size. It might be one mile square, as was planned for Independence, Missouri, or it might be two miles square, as was mapped out for Far West, Missouri—but it was of a definite pre-planned size.

Second, a green belt of extensive meadows and farm lands should surround the city. Suburbs would not exist. Everyone would live "in town." When the town was fully occupied, a similar community of perhaps identical size and with a greenbelt of meadows and farm lands would be laid out at another location, and in this manner "fill up the world in these last days," the Prophet declared.

The one-mile square cities would have a population of 15,000 to 20,000, big enough to be classi-

Hal Knight, mission president of the Taylorsville West Stake, is science editor for *Deseret News*, Church-owned newspaper in Salt Lake City.

Articles continued on page 14

FROM DESERET BOOK A

# Showcase of New Christmas Gift



## Drugs, Drinks and Morals

by Mark E. Petersen \$1.95

Softbound edition \$3.35

To be released early in December — a NEW BOOK for LDS youth. Today's LDS teens face mounting pressures to abandon their moral standards. Elder Petersen tells it like it is and presents a positive approach for youth to follow as well as the reasons why they should.

1.



## The Singing Kings, Vol. I

by Luise King Rey and Ora Pate Stewart \$4.95

Just off the press, this book tells, for the first time, the true story of the singing King family — of how it all began, the joys and sorrows of achieving stardom while keeping their home life alive with unity and love.

2.

## Christmas Is For You

by Bertha Huish Christensen \$3.95

A joyful and uplifting book, excellent for home evenings throughout December, it reveals the true significance of Christmas as it effects you as an individual. Buy one early for your family. Give one to a friend.



3.



## Just a Minute

by Dr. Elliot D. Landau \$5.50

Professor Landau, an authority on child education, presents methods for solving the numerous problems parents are confronted with in rearing children. This book is a compilation of popular one-minute radio talks by Dr. Landau which present brief but potent advice to parents as well as youth.

4.



## You Can Say That Again

by Joseph S. Wood \$4.95

Here is history as you would have liked it in school, with humor and human interest. History, like human nature, often repeats itself. The author, an adroit story teller, sees human nature at work in history. Through anecdotes he brings many historical characters alive and points up the moral and ethical lessons we can learn from the past.

5.

# Books

## Hidden Wedges

by Spencer W. Kimball \$1.25

This little book may well be the most valuable gift you could give because many people are not aware of their "hidden wedge", but there are few people without one. For those, this little book has gigantic potential.



6.

## The Son of God

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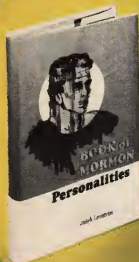


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# Deseret Book





Old style "Nauvoo house" of two communities: left, abandoned wood house at Nephi, Utah; right, early fall snow in Fountain Green, Utah, paints beautiful rural setting—"Nauvoo house" is in rear.



Old hay derrick, bales of hay, sheds, and equipment frame steeple of Levan (Utah) Ward chapel. Hay derricks are closely associated with Mormons, even called "Mormon derrick" or "Mormon stacker."

in platting a Mormon town: strict grid, wide street, and ditch.

But is this all? Are there other elements associated with Mormon settlements that are not usually found in non-Mormon-founded settlements? Some Saints could tell me, and some could not. I shall, therefore,

review some of the other elements that to me are typically Mormon or that form an important part of the typical Mormon village scene.

Basic to our discussion is the fact that Joseph Smith, Brigham Young, and many early Church leaders had definite ideas as to what a Mormon place should look

fied as a city in Joseph Smith's day, but small enough to avoid the mistakes of big cities today.

Central to the Prophet's plans was the division of the city into ten-acre blocks, each block divided into half-acre lots, allowing plenty of room for gardens and lawns. No blanket of concrete would bury nature. No lot would contain more than one house, and each house would be built back 25 feet from the street, with a front yard of trees and shrubs—a "grove," in the Prophet's words. The rest of the lot was for gardens. Every house would be of brick or stone.

In the center of town would be the municipal, religious, and educational buildings. Land was to be laid off south and north of the city for farms sufficient to feed the city, and if needed, land to the east and west of the city would also be used for these purposes. In a modern version, some of this farm land probably would be used for manufacturing and industry. (In the West the Saints increased the size of their lots and kept their farm buildings in town.)

The whole picture presented by this plan is one of a pleasant pastoral community without slums or ugly crowding. Such a place offers the vision of a well-ordered existence. It combines the cultural and social advantages of city life with the pleasures of a small town—the kind of life style usually associated with the nostalgic "good old days."

With this background, Latter-day Saints should find the discussions of today's learned and creative modern city planners of great interest. Indeed, a surprising number of city planners have suggested concepts that have a true ring to the kind of thing Joseph Smith encouraged.

For example, Dr. Athelstan Spilhaus, president of

Philadelphia's Franklin Institute, proposes cities of the future somewhat similar to the above-mentioned concepts, except on a larger scale.

"If cities, with a population of some 250,000 each, were scattered evenly across the U.S., we would not have the population problems, traffic problems, riots and many other ills that develop when cities become too large," he has said.

According to Dr. Spilhaus, the important element is to keep enough reserved land around the city so that it will not be ruined by suburbs. "The major trouble with present cities is that they spread like cancers instead of being of controlled size and kept as an operating, clean machine for living." He advocates a city with a density of 100 people per acre, meaning a town of 2,500 acres, just over four square miles. To preserve its identity, cleanliness, and character, it might need 100 times this area surrounding the city as an insulating area.

"People concentrate in cities to escape the rigors of climate, maximize social, cultural, and business contacts with others, with a minimum of travel," but he notes that pollution comes from concentration, and that if the population were dispersed across a land in small cities, "there would probably be no pollution problem."

Latter-day Saints should find the comparisons interesting. Unfortunately, most American cities came into being without any particular planning or control. But as we help carry our share of civic and political responsibilities in life, perhaps one of the great messages of the Prophet Joseph Smith can be put to more effective and widespread use—plan ahead for a more sensible way to live. ○





*Distinctive colonial style of chapel and stake house at La Jara, Colorado, is typical of many Church chapels built within past 20 years. Author found style "bold and yet simple."*



*Old-style Mormon houses: left, old brick home at Alpine, Utah; right, home and fence, irrigation ditch, wide streets were also seen in Arizona Mormon towns. This is Snowflake.*

like. Joseph Smith never saw a Utah town, but his early words on planning a beautiful, orderly city like Nauvoo were so strong that they affected practically every Mormon settlement in the West. Brigham Young tried his best to carry through with those original (1833) plans, which gave specific instructions for such things as gardens, orchards, house location, and type of material with which to build houses.

As it evolved, the Mormon town in the West became a combination of Nauvoo and a sturdy, commonsense farming community. The mountains were not only beautiful—they supplied life-giving water to the village.

The typical LDS village is located in a valley with hills and mountains looming close behind. Brigham Young loved the mountains and saw them as protectors of sequestered villages that could thrive in peace. Many a Latter-day Saint today still feels this deep sense of attachment to the lofty peaks that seem to stand guard over his home.

In contrast to non-Mormon-founded settlements, Mormons were to live in town and travel outward to their large farmlands, which ideally surrounded the village. The Mormon farmer had at least an acre, and often two and one-half acres, right in town on which he could build his home, farm buildings, and corral. Often a large town block of 10 acres was divided into only four lots of generous size, with the house constructed near the street corner of the lot and no houses closer than 25 feet to the street. Thus, a predominantly rural feeling persisted, as contrasted with the eight or ten houses to a block style in non-Mormon-founded communities.

Pastures, barns, and gardens were usually located in the middle of blocks except the most central one, "the downtown square." In a non-Mormon-founded settlement, farm houses, barns, and "rural life" are generally found outside the town limits, and no lots in town are really large. The large Mormon blocks with their pastures, barns, and granaries form quite an impression on the non-Mormon visitor.

Aside from the rural quality, one of the first things that may strike the traveler about a Mormon town is

the substantial architecture. Mormons are a home-loving people and stress family life and large families. The home is the focus of life, and having a solid home is a desire that reaches back to the days of Joseph Smith. The plans for the original City of Zion called for "all homes to be built of brick and stone." Nauvoo had many brick homes. In Utah, Brigham Young and other Church leaders urged that buildings be made permanent, and brickmaking was an early practice in the Mormon West. While some homes are constructed of wood, the typical LDS town has a high percentage of brick and stone dwellings, and sturdy brick ranch-style homes with heavy roof line and old Greek pediment are a favorite in the Mormon West. I think it is safe to say that any small town in the West having more than half of its houses built of brick will be a Mormon town. Panguitch, Utah, and Oakley, Idaho, are classic examples, as is Snowflake, Arizona.

Not only building material, but also certain house styles are associated with Mormon settlements. The old "Nauvoo style" house, as it was called by some, is a tall, two-story home with one chimney at each end, and is generally built of brick or stone. There is not a more substantial type of house in all the West, and it bears a direct correlation with pre-1900 Mormon settlements.

Even the orchard and garden were anticipated, for the plan for the City of Zion called for space to be allotted near the home for garden and orchard. Perhaps no people as a whole, it seems to me, love their gardens more than Mormons. Gardens are present in non-Mormon-founded towns, too, but not to the extent that they are in the LDS communities. Brigham Young and other Church leaders encouraged the Saints to plant flowers and gardens to beautify Zion.

Ideally, the Mormon village has a profusion of shade trees. Brigham Young was fond of these. And while there are no plants, bushes, or trees that I know of that are purely "Mormon," the Lombardy poplar is a tree that is—and was even more so in the past—closely associated with the Mormons. Tall and stately,

"The basic plan of almost every Mormon town was the plan of

Joseph Smith's City of Zion"



Lombardy poplars (sometimes called "Mormon poplars") rise like spires near grassy sidewalk at Oakley, Idaho (left). English style house at Lewiston Idaho, shows architecture Mormons used.

rows of poplars seem to stand like sentinels along many a street and field-border in Mormon country. Many folk can remember when these beautiful trees were much more common. In some areas they are now almost extinct, victims of a widespread worm-like infestation several decades ago, and only their dead, grotesque bundles of branches and gnarled trunks remain, marking an end in some areas to a most beautiful and effective windbreak. Some people have considered the poplar to be a Mormon tree. If it is, it appears to be a dying symbol.

As already noted, behind most of the homes and gardens in the typical Mormon town is the barnyard, and what a fantastic array of old wood structures it contains! Usually at right angles to each other, the barns and granaries are as a rule unpainted, weathered to a silver gray or brownish-golden sheen by the fiery western sun and icy blasts of countless seasons. The dilapidated barnyard often stands in direct contrast to the neat house. In some areas, log construction is still to be seen in barns and granaries. Some of these relics may have been built early in the pioneer period, and often they appear to be propped up by the hay inside them and precious little else.

Perhaps no other element in the landscape reveals the attitude of the Mormon farmer more vividly than the fence. There may be miles of rail and post fence in a typical Latter-day Saint village. The "old Mormon fence," as some Saints call it, is truly a colorful if not shabby part of the landscape. Usually a vertical assemblage of old pickets, planks, boards, and posts, all unpainted, this type of fence is associated with virtually all of the older Mormon settlements I studied. Apparently, with such a large lot, and so many different uses for it, the farmer must find inexpensive materials in quantity to use for fence building and repair. The "Mormon fence" is just such an answer.

Another highly "Mormon" element is the hay derrick that many Latter-day Saint villagers remember, and some even continue to use. It is a curious pole-like element in a farmyard scene already cluttered with

posts, sticks, and poles. This hay derrick is perhaps more Mormon than most Latter-day Saint farmers realize. Toward the fringes of the cultural region, it is actually called the "Mormon hay derrick" or "Mormon stacker." Except for a few small areas outside those settled by Latter-day Saints, the hay derrick is generally found only where Mormons live. Hence, Mormons may have invented it or brought it with them.

I suspect that the hay derrick in its several main varieties is about as Mormon as a Relief Society quilt. Even if it is not used, it may continue to remain in the possession of a farmer who might "someday use the parts for something." In the meantime, it may lay mortally wounded in a barnyard, its pole decapitated from its sturdy base or, lacking a pulley, its fraying rope swinging idly in the breeze. Near the old hay derrick is often a huge rectangular golden or greenish stack of hay, composed of scores of smaller bales, giving a sense of order to the helter-skelter barnyard composition.

Judging from the looks of the barnyard, many Mormons in the rural West prefer to hold onto things that they just may need to use for repairs or rebuilding. These old stockpiles may be considered by some to be eyesores, but they serve an important purpose to the frugal farmer. If any disaster occurs, he has a valuable source of building material, parts, and firewood. Preparedness has always been a cherished Mormon virtue.

Interestingly, it was less than ten years after the arrival of the Saints in the West that President George A. Smith of the First Presidency told the Saints at Parowan "to remove all lumber, wood, hen houses, &c. to the rear of our houses, and keep our front yards and side walks neat and tidy." (From the Parowan Stake Historical Record, February 10, 1856.) Brigham Young himself had been known to issue stern warnings about the appearance of the Saints' homes and cities.

The City of Zion plan, as applied to the West, has an overwhelmingly rural quality. Amid this rustic, open landscape is the business or commercial part of



This "typical scene" of a Mormon farming village is at Paragonah, Utah. Mixture of plank and rail fence, house style, barn, and hills mark this as "Mormon Country," according to the author.



Two old Mormon buildings that had special service in earlier years: left, beautiful "endowment hall" at Spring City, Utah; right, old Relief Society building with bell at Bicknell, Utah.

the town. This is usually along the wide, paved main street. Aside from the lack of bars, there is nothing especially "Mormon" about this part of town. And yet, the fact that a barn or pasture is visible from many parts of the city center definitely is characteristic of the Mormon village. Sheep may graze idly and horses lazily flick their tails, and more than one old barn can be seen—all from the steps of the post office or city hall. Many a Mormon parent has told me of the virtues of bringing up children "close to nature, with room to have fun."

The real center of such towns, however, is not the city hall or business district at all, but the LDS ward chapel. Only a few towns or cities could boast of a temple, but every Mormon town has its solid chapels. Usually located on or close to the old square or park—and almost always within sight of the school—such a chapel is a study in simplicity and boldness. Its location so close to the public school symbolizes the dynamic stress on both religion and education that pervades Mormon life. The ward building serves more than just for church on Sunday: it is a utilitarian building, where civic and neighborly meetings are held, where young people are instructed and even have fun, and where quilts might be made.

The gleaming spire and bricks of the chapel may present a striking contrast to the rustic farm-like quality of the village. Where the village landscape is open, the spire can be seen for several blocks, crowning pastures, barnyards, hay derricks, and solid old homes, as well as some new ones. Mormon chapel architecture is so distinctive that almost all people I talked with could recognize a Latter-day Saint chapel immediately.

Even some of the old welfare halls, tithing offices, and bishops storehouses—most of which are fast disappearing, with the exception of those saved by groups interested in local history—also have a solid but simple architecture. They were often of stone or brick—typically "Mormon." Today, many of their functions are carried on in the new chapels. The non-Mormon-

founded towns never had a counterpart for these buildings.

The basic plan of almost every Mormon town was the plan of Joseph Smith's City of Zion. Local conditions in the West produced some curious differences, but the Mormon village can be characterized as a spacious rural village, usually with wide streets, irrigation ditches, poplars, orchards, gardens, solid homes, barns and granaries right in town, and with old bleached fences made of almost anything available. The chapel is dominant in the scene. Towns such as Taylor and Joseph City, Arizona; Fayette, Scipio, Escalante, and Alpine, Utah; Lewisville and Franklin, Idaho, fit the description.

Indeed, it is almost symbolic that the tribute "In Huntsville" by Mabel Jones Gabbott (*The Improvement Era*, September 1969, p. 14), a tribute to the birthplace and early home of President David O. McKay, in its first lines could well describe any one of several hundred Mormon villages:

"Who would know,  
seeing the grass-grown road  
wind into the pebbled driveway,  
The high-roofed barns,  
sagging beneath the season's weight  
of time and weather,  
The trees grown taller through the years,  
thrusting from slender saplings  
sturdy trunks, and leafy branches,  
The rail fence warped and worn, and the small slat  
gate,  
The rolling fields and hills,  
the sturdy homes. . . ."

The small town that was the early environment for President McKay is not unique in the Mormon West. These Mormon villages have always contained the embryonic elements of a holy city, tempered by the realities of pioneer life. The tribute to Huntsville is a tribute to every Mormon town, as is a tribute to President McKay a tribute to every Mormon. ○





## Suggestions on how to receive and give counsel

• In a revelation on Church organization and government contained in Section 20 of the Doctrine and Covenants, the Lord gave to the members of the priesthood an assignment to “watch over the church” (D&C 20:42) and to “visit the house of each member, exhorting them to pray vocally and in secret and attend to all family duties” (D&C 20:51).

A further search of the scriptures reveals how those engaged in home teaching can effectively accomplish their work.

Section 50 of the Doctrine and Covenants contains directions from the Lord to the elders who were then attempting to teach the gospel but had become confused as to how it should be done. He told them that teaching was a matter of *receiving* and *giving*: obtaining the Spirit, receiving understanding, and then giving it to another. He said we *receive* understanding by conversing and reasoning with the Lord and with one another. We *give* it by conversing and reasoning with each other, man to man and face to face. This suggests the principle of oral evaluation, a vital part of home teaching.

This principle is defined by the Lord:

“And now come, saith the Lord, by the Spirit, unto the elders of his church, and let us reason together, that ye may understand;

“Let us reason even as a man reasoneth one with another face to face.

“Now, when a man reasoneth he is understood of man, because he reasoneth as a man; *even so will I, the Lord, reason with you that you may understand.*” (D&C 50:10-12. Italics added.)

“I, the Lord, reason with you that you may understand.” What a glorious invitation—to reason with the Lord as one man reasoneth with another. And then, having thus learned, we are invited to reason one with

another face to face in order to strengthen a brother.

In this same revelation, by asking a question, the Lord gives the key to the accomplishment of his work, and this is most important to success in home teaching:

“Wherefore, I the Lord ask you this question—unto what were ye ordained?

“To preach my gospel by the Spirit, even the Comforter which was sent forth

to teach the truth.” (D&C 50:13-14.)

We are then cautioned not to be misled by false spirits or false ideas, concerning which there is a way to know: “Behold ye shall answer this question yourselves; nevertheless, I will be merciful unto you; he that is weak among you hereafter shall be made strong.” (D&C 50:16.)

This last statement recalls that, as a part of his final instructions to the Twelve at the Last Supper, Christ said: “Simon, Simon, behold, Satan hath desired to have you, that he may sift you as wheat: *But I have prayed for thee, that thy faith fail not: and when thou art converted, strengthen thy brethren.*” (Luke 22:31-32. Italics added.)

To me, this is a clear definition of how the oral evaluation used effectively can solve many family problems. Christ conversed with God in prayer concerning Simon Peter; he then reasoned with him face to face, admonishing him to see that his faith failed not. His declaration “when thou art converted” pertains, no doubt, to the receiving of the Spirit. Of this, the Lord has said in another revelation to the Prophet Joseph Smith:

“And the Spirit shall be given unto you by the *prayer of faith*; and if ye receive not the Spirit *ye shall not teach.*” (D&C 42:14.)

The Lord warns us that if we teach in some other way, it is not of him, for he said:





# *How Oral Evaluation Can Help Home Teachers Keep Close to the Families They Visit*

By President Alvin R. Dyer  
Counselor in the First Presidency

"Verily I say unto you, he that is ordained of me and sent forth to preach the word of truth by the Comforter, in the Spirit of truth, doth he preach it by the Spirit of truth or some other way?

"And if it be by some other way it is not of God." (D&C 50:17-18. *Italics added.*)

Let's see how this receiving and giving principle works in home teaching through the oral evaluation, which is simply reasoning one with another in the responsibility of watching over the members.

There may be some who feel that the process of receiving is simply a matter of praying to the Lord and then waiting patiently for an answer. But as we have all come to know, the Lord doesn't always work that way. It is required of us first that we study the problem out in our minds, much as the Prophet studied out the translation of the Book of Mormon. Then, having arrived at a solution, we submit it to the Lord in prayer. We reason with him "by the Spirit," that we may understand. If our solution is correct, we can expect to receive an answer.

This procedure was clearly explained by the Lord to Hyrum Smith by revelation to the Prophet Joseph.

"... first seek to obtain my word, and then shall your tongue be loosed; then, if you desire, you shall have my Spirit and my word, yea, the power of God unto the convincing of men." (D&C 11:21.)

There is still another important step in the receiving

process, which involves preparation of the spirit so it will be both receptive to inspiration from the Lord and able to give in a convincing, spiritual tone. Paul put it this way: "... they which preach the gospel should live of the gospel." (1 Cor. 9:14.)

We know that living the gospel is essential to having the Holy Ghost dwell with the home teacher that he may guide his families. This performance is equally as important to the giving phase of communication. One cannot give the Spirit if he does not possess it; one cannot love others and help them if he is guilty about his own performance. Rather, he will likely be critical, suspicious, and ineffective in all communication, both receiving and giving.


Now, having studied what the Lord has already revealed and having conformed to gospel principles, we must study out possible solutions. We then approach the Lord in prayer and reason with him "as one man reasoneth with another": that we may gain understanding.

The priesthood bearer is ordained of God and appointed to be the "possessor of all things; for all things are subject unto him, both in heaven and on earth, the life and the light, the spirit and the power, sent forth by the will of the Father through Jesus Christ his Son." (D&C 50:26-27.)

This is our promise if we will but follow the plan of *receiving and giving* that the Lord has given us. ○

Fiction





# And Thanks for Those Neat Skipkin' Rocks

By Janis Hutchinson

Illustrated by Jerry Harston

• Ruth Harkley gave the smooth dough one more hard knead, separated it into loaves, and plopped the small bulks into the greased bread pans, covering them with a clean white dish towel. With a toss of her head, she flipped a brown lock back from her oval face, sighed, then went to the sink and turned the water on.

She looked at her hands as she rubbed them together beneath the tap. Not very pretty ones, she thought. They were short, with stubby fingers and blunt nails. She remembered her son Bobby asking, "How come your hands aren't like Cathy's mommy's?" How she wished for smooth hands and slender fingers. How could her husband, Ralph, stand to hold them?

She glanced at the clock. Her whole day's schedule had fallen behind. In a way she was glad Ralph had to work late that night. Turning, she threw on a heavy sweater that was hanging on a nearby hook and quickly picked up the old black coal bucket. Leaving the warm, spicy-smelling kitchen, she opened the back door and stepped out into the December cold. Bobby, quite proud of his five years, appeared around the corner of the house.

She called to him as she reached the coal pile. "Go on in now. Time for bed."

Bobby rushed up. "Look, Mommy," he shouted, stretching out a mud-covered palm. "What kind of a bug is this?"

Ruth winced. "Do you have to be so loud, Bobby? And you're so dirty—why can't you stay clean like little girls do? And where's your hat? Your ears are all red."

Raising her hands, she pressed them against his ears.

"Boy, Mommy, your hands smell pretty! Do you have perfume on them?"

"No, dear—just the smell of bread dough."

"Can I have something to eat before I go to bed?"

"Yes, yes. Put your bug somewhere and go on in now," she continued, as she finished filling the bucket; then she added, "You can plug in the Christmas tree lights when you go in."

She looked at the dry black cracks on the sides of her fingers. She guessed she ought to wear gloves, but it seemed like such a bother. Next year they'd have their new oil furnace installed. She had been somewhat ashamed to have anyone see that in this day and age they were so behind in their heating methods, but then, buying an old house and fixing it up took time, she thought impatiently.

She reentered the back door, wearily set the creaky bucket down, and lifted the squeaky stove lid to toss a few lumps of coal onto the burning grate. The roar of the blaze echoed through the stovepipe, throwing off a delicious warmth.

"Am I clean enough?" asked Bobby, thrusting his hands up to her face.

"Oh, Bobby," she said, "just look at those fingernails. They're black!"

"I just been diggin' dirt, that's all," he replied in a matter-of-fact tone. "You know, Mommy—what if I

Janis Hutchinson, of the Elko (Nevada) Ward, is a part-time writer, mother of three, and an active Church worker. She sums up her story thus: "At times even mothers tend to forget what's really important."



didn't have fingernails? It'd take me forever to dig. Guess Heavenly Father sure knew I'd be needing 'em."

"Well," she said, more hesitantly and somewhat more softly, "give them one more cleaning with the scrub brush. Then hurry up to the table. I'm tired and ready for bed myself, and I've still got bread to finish."

Bobby scrambled onto his stool, bowed his head, and said a quick blessing on the snack of bread and peaches. With weary effort, Ruth asked him to pass the bread.

"Flying saucer coming in for landing!" he squealed, as the bread came whizzing through the air, barely missing a jam bottle.

"Bobby! What if company were here?"

"I forgot, Mommy," he said.

She methodically buttered her bread and sat in silence through the remainder of their snack.

While Ruth cleared the table, Bobby began struggling to take his shirt off. As she leaned over to help pull his overalls over his shoes, a conglomeration of rocks of all sizes came tumbling out of the pockets.

Ruth sighed. "Can't you leave these outside?"

"But look, Mommy—look at this one. See how flat and smooth? This is the kind I'm saving to take to the lake next summer. And look at this one—and this one . . ."

Holding one of the extra-special flat ones with three fingers, he leaned over sideways and sent it skimming across the room over the faded and worn rug until it bounced back from the opposite wall.

"Oh, Bobby, summer's many months away yet. Dump them in the wastebasket. It's just more stuff to have to find a place for."

Bobby sadly gathered the rocks up and slowly dumped them into the tall wastebasket standing in the corner. Tears welled up in his eyes.

"They're awful good skippin' rocks, Mommy," he said quietly.

Ruth felt frustrated within herself. "Okay, okay. Save just a few—but only a few."

Bobby dived head first into the wastebasket, and after a few seconds of close scrutiny, he salvaged three, then headed for his bedroom.

Soon his head reappeared around the corner. "If I promise to go right to sleep, will you turn on some Christmas music?"

His words sent a pang through Ruth's heart. "All right, the tree does look prettier when there's music on, doesn't it?"

She heard the scampering feet, a pause, then the loud grind of bedsprings.

"Bobby—how many times . . . oh well," she sighed. "Are you all in?"

"Yep—I'm ready, Mommy." Bobby's voice was sud-

denly reverent. "Put the one on about the quiet night the baby Jesus was born, and the one about where he lived."

She set the records of "O Little Town of Bethlehem" and "Silent Night" on the spindle and paused for a moment as the strains of "*Silent night, holy night, all is calm . . .*" came flowing out in peaceful magnificence.

A moment's joy rested upon Ruth as she turned the ceiling light out and gazed about the room. Bright greens gleaming with glistening berries in the warm glow of the colored lights transformed the room into soft coziness.

Bobby's low voice, almost a whisper, called, "Mommy?"

She went into his room and sat down on the edge of the bed.

"I like that song. Everybody sure must have loved the baby Jesus to be so quiet on the night he was born." After a solemn pause, he added, "I think his mother must have loved him just like you do me, huh?"

Ruth gave him a meaningful squeeze.

"And I guess Jesus knew when his mother was cross at him that she still loved him."

Ruth felt repentant. "You know that too, don't you, Bobby?"

"Yep, I guess so. Here comes the Bethlehem one."

"*O little town of Bethlehem, How still we see thee lie . . .*"

"Was Bethlehem like our town, Mommy?"

"Oh, I imagine so, except it probably didn't have as many people living in it as our town."

"Did Bethlehem have any mountains? It'd be awful if Jesus didn't have any mountains to slide down. Remember when me and Daddy slid down on those cardboard pieces? I bet his mommy let him have lots of fun finding bugs and worms—and even skippin' rocks. Do you think he kept clean all the time?"

Tears of penitence and a newfound understanding welled up within Ruth. She managed to say, trying to ignore the lump in her throat, "Oh, I imagine the boy Jesus was quite like you. He probably had mountains to explore, and caught worms and spiders, and perhaps he found rocks to skip along the water's top, too."

"Boy, Mom—he was sure lucky, just like me!"

With an overwhelming awareness, Ruth loved her son more than ever.

"Mommy, when res'rection day comes, will I go up?"

"Of course you will," she replied, surprised.

"Will he let me take a toy?"

She smiled. "I'm sure he'll let you."

"Can I dig?"

Ruth nodded.

No Gift  
could say  
more!

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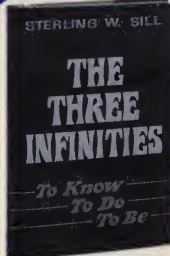
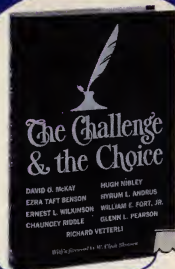


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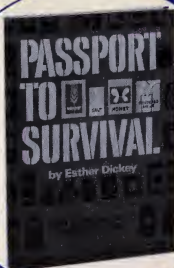
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"Can I get dirty?"

"I'm sure our Heavenly Father will let you do it if it will make you happy."

Ruth's thoughts were sad. If the Lord were here, he'd have a lot more patience in putting up with the things that were important to Bobby. Why did she let her tiredness make her so impatient and annoyed? Had she forgotten her own childhood and the wonderful world that had been hers?

"Heavenly Father wants us to be happy, Bobby. That's why we should remember to thank him for everything—especially this Christmas time." She looked down at Bobby's head, as he bowed for his prayer.

"I can say it myself, Mommy," he declared. "Now don't you help me."

"I won't," she smiled.

Bobby's small voice hesitated for a moment, then began. "Dear Father in heaven, thank you for my house and clothes, and for our pretty Christmas tree. Thank you for Mommy and Daddy, and for Mommy's hands that smell so pretty."

She smiled wistfully at her hands as she scratched at a small piece of bread dough that still stubbornly clung to one finger.

"Thank you for peanut butter and jelly sandwiches, and wiggly worms to tie knots in."

A long pause came. Ruth quietly leaned forward to prompt, "Help me—"

"Shhh, Mom," came his exasperated voice. "I can say it!" Then his voice lowered and became reverent once more.

"Thank you for kitty's soft fur, and for gravelly mountains to slide down, and—oh yes, for making those neat skippin' rocks. And thank you for the light switches and our beautiful furniture . . ."

Tears sprang up in Ruth's eyes. Her glance took in the not-so-modern dresser and the worn linoleum floor.

"Oh yes, thank you for Christmas—and thank you for fingernails to scratch dirt with. In the name of Jesus. Amen."

As Bobby hopped up into bed, Ruth leaned over to tuck his covers around him.

"I like you to do that, Mommy. Know why?"

Ruth shook her head.

"Cause you make me feel little and warm. I bet Mary always kissed Jesus when he went to sleep too."

She leaned down and kissed him on the cheek.

"Night, Mommy," Bobby said sleepily. "I really said a good one this time, didn't I?—and without you helping me."

"You sure did. Good night, Bobby. See you in the morning."

Flipping off the light, she stood for a moment looking at him in the glow that streamed in from the Christmas tree lights. The last strains of "O Little Town of Bethlehem" filled the house.

*"How silently, how silently, the wondrous gift is given! So God imparts, to human hearts, the blessings of his heaven."*

Boys looked as sweet as girls when they were asleep, she thought, smiling. She thought about his prayer and his gratitude for the simple things that were important to him in his little life.

In these modern times she knew she had let her desires for what others had tip the scales in her balance of values. She wished suddenly that life could go back to being simple again, as it was in the beginning and when Jesus lived.

What if the TV was broken—it wasn't serious. It wasn't a life-and-death matter simply because their armchair didn't match the sofa. No—she didn't have an electric dishwasher. But doing the dishes by hand helped keep her hands soft.

She decided she had something more important. She had a secure home where a love for the gospel abounded; a husband who loved her; food and clothes; a roof over their heads—and a child. And right now she appreciated that more than anything. What would she ever do if she didn't have Bobby? Maybe he wasn't as quiet and clean as a girl, but at least he made life interesting. And if they bought store bread every day, Bobby would miss that "pretty" smell of the yeasty dough on her hands.

Wasn't that what life was really all about? To add meaning and happiness to someone else's life, and to enjoy the simple things that God created and meant for everyone to enjoy—like gravelly mountains to slide down on, and those skippin' rocks? Yes, she could even feel grateful now for fingernails to scratch dirt with.

How foolish she had been! Tomorrow, she thought, I'll be more patient and less condemning. Starting tomorrow I'll show Bobby I appreciate his world so filled with the simple things that I've forgotten how to appreciate—and what's more important, I'll be satisfied with my own blessings.

She walked back to Bobby's bed, leaned over, and kissed his freckled nose. As she pressed his small hand, she noticed the dirt still tucked beneath his fingernails and wondered if long ago the child Jesus had found dirt and insects so fascinating. She rather felt that he had. Maybe, she decided, that was why he had had such a profound love for children, why he could be so understanding.

Tiptoeing out of the room, she suddenly found herself, surprised but pleased, rooting in the wastebasket for the rest of those beautiful skippin' rocks. ○



## The Sacred Grove

By Ruby L. Anders

*I walked into the silence of the  
Sacred Grove*

*When spring's green first began  
to show*

*And purple violets blossomed all  
around.*

*I wonder, did they blossom there  
that day*

*As Joseph knelt to pray?*

*Did soft spring wind caress his  
cheek*

*As he knelt there, the Father's  
will to seek?*

*I came again in warmth of sum-  
mer*

*And watched as sunlight*

*Streamed through lacy filigree  
of leaves.*

*I touched with reverence the  
bark of trees*

*And wondered if the Prophet  
touched them too,*

*There on his knees.*

*Did he come here in summertime  
To feel again the spirit of the  
place*

*Where he saw Jesus and the  
Father face to face?*

*And then in hush of autumn I  
came*

*When leaves were flame and  
gold,*

*And hint of chill rode in the  
wind*

*And rain clouds gathered low.*

*Did he come here in rain and  
autumn haze*

*To gather strength for dark and  
troubled days?*

*In winter snow I walk the now  
familiar path*

*And stand in solitude among the  
barren trees;*

*No song of birds, no flaming  
leaves,*

*No soft caress of wind, and yet—  
A glowing peace prevails within  
my breast.*

*And now I surely know the rea-  
son*

*I come to this blessed place*

*In every season.*

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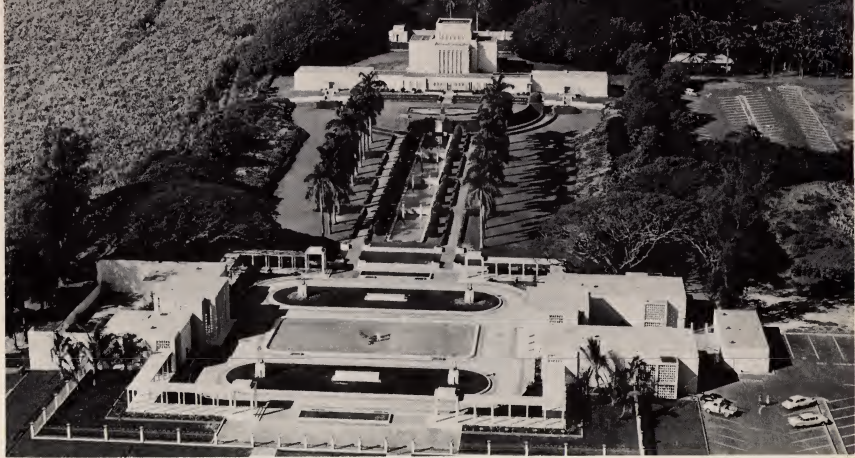
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# Temple of Refuge in the Pacific

By Paul Alfred Pratte



Hawaii Temple is encircled by pineapple fields, Koolau Mountains in background, visitors center in foreground.

● Although the temperature was near freezing in many areas of the United States on Thanksgiving Day, November 27, 1919, the weather was ideal at Laie on the island of Oahu, Hawaii. Both the weather and the day were appropriate and symbolic, for after more than 50 years of waiting, members of the Church in Hawaii were celebrating the dedication of a sacred temple.

The white concrete and volcanic rock temple is located some 40 miles from Honolulu on a hill overlooking 6,500 acres once known as Laie Plantation. In ancient times, the area had served as a city of refuge for Hawaiians seeking protection from the tyrannical rulers of the kingdom. In later years the area would become not only a haven of spiritual rest but would also reflect the heritage of faith coupled with hard work, a symbol that characterizes the Latter-day Saint community in Hawaii and the rest of the Pacific, where the

members of the Church now number over 100,000.

Today, in addition to the Hawaii Temple, Laie is also the home of the Polynesian Cultural Center, developed in 1964 to preserve the culture of the peoples of the Pacific. This "living museum" has attracted more than one million visitors to Laie. The center is also designed to assist in the support of Polynesian students working their way through school at the nearby Church College of Hawaii, which is the second largest institution of higher learning in Hawaii. The temple site itself attracts about 1,000 visitors each day.

Though the college and cultural centers are perhaps best known in the eyes of the general public, this does not detract from the eternal function of the Hawaii Temple. In addition to the ordinances performed in the past 50 years for Polynesians, an increasing amount of temple work is being done for Japanese, Chinese, Filipinos, and

Koreans. These peoples comprise more than one-third of Hawaii's cosmopolitan population. Recently a group of 181 men, women, and children traveled 4,000 miles from the Far East to Laie to work for their kindred dead. It was the third such excursion for these Saints since 1965.

When President Heber J. Grant dedicated the Hawaii Temple in 1919, he prayed:

"And now that this temple is completed and ordinance work will soon be commenced, we beseech thee, O Father, that thou wilt open the way before the members of the Church in these lands . . . to secure the genealogies of their forefathers, so that they may come into this holy house and become saviors unto their ancestors." (*The Improvement Era*, February 1920, p. 285.)

The temple itself, according to Hawaii newspaper and magazine accounts, was one of the most imposing and inspiring structures

ever built in the U.S. territory. President Rudger Clawson observed: "The Pacific Ocean lies to the east, and great mountains of rugged grandeur form a background to the temple looking west. To the south, green fields of growing sugarcane are everywhere in sight, except high up on the mountain sides, where great pineapple fields spread out before the eye."

The general ground plan was that of a Grecian cross, with the temple annex being at the ocean end. The extreme dimensions of the building are 102 feet by 78 feet, making it approximately the same size as Solomon's Temple as detailed in the Old Testament. The temple was designed by Hyrum C. Pope and Harold W. Burton.

Construction of the temple was supervised by Ralph E. Woolley, who in 1935 became the president of the first stake in Hawaii. Additions to the temple annex were made in 1938 and 1962. Joseph F. Rock, a widely traveled botanist, assisted Avarad Fairbanks in the landscaping of the 15-acre site, which is sometimes referred to as "the Taj Mahal of the Pacific."

Since the dedication of the temple, the membership of the Church in Hawaii has grown to about 25,000 persons, representing Hawaii's melting pot population of Oriental, Caucasian, and Polynesian people. Sessions are conducted in English, Japanese, and Samoan.

Ironically, this polyglot population came into the Church despite the feelings of the first company of missionaries to Hawaii to proselyte only among the Caucasian or white population. Due to the efforts of George Q. Cannon, however, the gospel was carried to the island of Maui, where it found fertile soil, and by 1854 more than 4,000 Hawaiians had been baptized. One of them was J. H. Napela, whom President Grant described in his

dedicatory prayer as having been raised up to assist in the promulgation of the gospel. In addition to introducing the gospel to hundreds of persons, Elder Napela assisted President Cannon in the translation of the Book of Mormon into the Hawaiian language.

The desire to have temple blessings was so great among the Polynesian people that beginning in 1889, a group that at one time numbered as high as 228 Hawaiians, Samoans, and Tahitians left Hawaii to establish a colony of their own in Utah, where they could be close to the heart of the Church.

For the next 28 years the hardy little group endured the hardships of homesickness and the comparatively cold climate of Utah on a 1,280-acre ranch at Skull Valley, near Grantsville, in one of the most unusual settlements in the American West. Named Iseopa (the Hawaiian word for Joseph) in honor of President Joseph F. Smith, the colony flourished and might still be in existence today had not the Polynesians returned to the Pacific islands when they received word that a temple would be built at Laie.

The Hawaii Temple has served as a spiritual magnet for hundreds of Polynesian members of the Church. In 1920, a party of Samoans arrived in Hawaii and found working conditions so favorable that, after their Church mission was completed, many of them stayed in Laie to make their homes. Today, nearly half of the population of the north shore community is Samoan. After the missionaries were withdrawn from Japan in 1924, many of the Saints from that troubled land also migrated to Hawaii to live and to do temple work.

According to records, many Maoris from New Zealand came to do temple work in Hawaii, but they were fewer in number than

the Samoans. This migration of Maoris has nearly ended since the dedication of the New Zealand Temple by President David O. McKay on April 20, 1958. The New Zealand Temple serves a Church membership of close to 50,000 in New Zealand, Tonga, Tahiti, Samoa, and Australia, while the Hawaii Temple continues to serve Saints of the central and northern Pacific, from Hawaii to Guam (which is part of the Honolulu Stake). The temple has also served as spiritual refuge for thousands of LDS servicemen sent to the islands since World War II. Speaking of the vital role of the temple in the lives of Mormons in the military following the attack on Pearl Harbor, David W. Cummings wrote:

"Laie became a mecca for the host of Mormon servicemen who were sent to Hawaii for training before going to the front. It was frequently thronged with other war visitors. Among the Mormon servicemen were many who were qualified to enter the temple, which necessitated a return to more frequent sessions and a large staff of workers.

"Many servicemen bore testimony to the strength they derived from temple attendance, either during the tense period of training, or after the ordeal of battle and return to Hawaii for recuperation."

There is little doubt in the hearts of members of the Church in Hawaii that such beauty and spiritual refuge in the unpeaceful Pacific of the world today is in answer to President Grant's entreaty when he asked in the dedicatory prayer:

"May all who come upon the grounds which surround this temple, in the years to come, whether members of the Church of Christ or not, feel the sweet and peaceful influence of this blessed and hallowed spot." (*Ibid.*, p. 284.) ○



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Benson, Ezra Taft  
Brockbank, Bernard  
Brown, Hugh B.  
Brown, Victor L.  
Burton, Theodore M.  
Cullimore, James A.  
Dunn, Loren C.  
Dunn, Paul H.  
Dyer, Alvin R.  
Evans, Richard L.  
Hanks, Marion D.  
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Hunter, Howard W.  
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# of The Church of Jesus Christ of Latter-day Saints

Address delivered Friday morning, October 3, 1969

## Man . . . the Jewel of God

President David O. McKay  
(Read by his son Robert R. McKay)

● My beloved brethren and sisters:

It is a glorious but humbling experience to have the privilege of participating in another general conference with you. My gratitude and thanksgiving to you for your prayers and loyal support know no bounds. To partake of the spirit of faith and activity in the Church is inspiring. Membership therein is at once a privilege and a blessing.

Looking around us, we are convinced that we are living in an era of great progress, embracing wonderful inventions and scientific discoveries. Man's search for the unknown has led him out of the world literally into the realm of space. Many of the theories and

even the imaginations of Jules Verne are now commonplace realities. Walking on the moon is an achievement that was witnessed with great interest and excitement by most of the inhabitants of this earth. One-fourth of the peoples of the world, however, were denied that privilege by their governments.

The solar system and our ventures into space always have been of great interest. In June 1965, we watched with fascination the launching of Gemini 4 with Astronauts James McDivitt and Edward White. I was especially interested in the space walk of Edward White, who had personally

visited me on July 18, 1963. At that time I quoted to Astronaut White the lines of our hymn "If You Could Hie to Kolob," which tells of the grandeur and eternity of God's creations in space. Major White was so interested in the poem that he asked for a copy of it so that he could read and study it when he reached his home.

On Christmas Eve, December 24, 1968, we were all again thrilled when Colonel Frank Borman, Major William A. Anders, and Captain James A. Lovell, Jr., who were encircling the moon in the Apollo 8, beamed the following message to the earth: "For all the people back on earth, the crew

of Apollo 8 has a message that we would like to send to you." And these three astronauts, gazing down on the earth from the vastness of outer space, read to the world from the Bible these simple but majestic words regarding the creation of the heaven and the earth: "In the beginning God created the heaven and the earth."

"And the earth was without form, and void; and darkness was upon the face of the deep. And the Spirit of God moved upon the face of the waters."

"And God said, Let there be light: and there was light."

"And God saw the light, that it was good; and God divided the light from the darkness."

"... and God saw that it was good." (Gen. 1:1-4, 10.)

For the first time in history man viewed the earth from outer space, and he saw that it was a bright, beautiful earth where he was privileged to dwell with his brothers. Man knows that our solar system is merely one tiny part of our Milky Way galaxy, and that our sun is but an average star among a spiral of one hundred billion other stars of varying sizes—all are in our galaxy, which is only one of billions in the universe.

On July 20, 1969, we witnessed on television one of the greatest dramas in the history of man—Apollo 11 Astronauts Neil A. Armstrong and Edwin E. Aldrin, Jr., actually walking on the moon while Astronaut Michael Collins hovered over the moon in readiness to rendezvous with the spaceship *Columbia* so that he could pick up his fellow astronauts when they had achieved their assignments on the lunar surface.

Men all over the world were hushed with awe, and world-renowned television commentators were speechless as they watched and tried to explain the activities and easy strides of the astronauts on the lunar surface. Millions said, "I cannot believe it!" "Fantastic!" "Impossible!" One commentator on television said, "How can young people withdraw from a world of this kind!" Others exclaimed, "This is the biggest day in history since man learned to talk!" "It is the greatest drama in the history of man!" Then we heard the first words from Astronaut Armstrong: "Tranquility Base here: The 'Eagle' has just landed." And as he stepped down on the moon's surface, he said: "That's one small step for a man, one giant leap for mankind," and immortalized a great moment in history.

Then as the Apollo 11 and its crew were returning to the good earth on Tuesday, July 22, 1969, Astronaut Aldrin beamed back the words of David as recorded in the Bible: "When I con-

sider thy heavens, the work of thy fingers, the moon and the stars, which thou hast ordained;

"What is man, that thou art mindful of him? and the son of man, that thou visitest him?"

"For thou hast made him a little lower than the angels, and hast crowned him with glory and honour." (Ps. 8:3-5.)

Members of The Church of Jesus Christ of Latter-day Saints always have known through revelation of the numberless creations of God. They are taught that somewhere out in that great expanse of space is the great star Kolob that we sing about in the hymn "If You Could Hie to Kolob." Abraham of old was shown in vision these kingdoms, and he said: "And I saw the stars, that they were very great, and that one of them was nearest unto the throne of God; and there were many great ones which were near unto it;

"And the Lord said unto me: These are the governing ones; and the name of the great one is Kolob, because it is near unto me, for I am the Lord thy God: I have set this one to govern all those which belong to the same order as that upon which thou standest." (Abr. 3:2-3.)

The following verses tell us further of Moses' great vision: "And . . . Moses cast his eyes and beheld the earth, yea, even all of it; and there was not a particle of it which he did not behold, discerning it by the spirit of God." (Moses 1:27.) And Moses heard the voice of God continuing: "And worlds without number have I created. . . .

"But only an account of this earth, and the inhabitants thereof, give I unto you. For behold, there are many worlds that have passed away by the work of my power. And there are many that now stand, and innumerable are they unto man; but all things are numbered unto me, for they are mine and I know them. . . .

"... The heavens, they are many, and they cannot be numbered unto man; but they are numbered unto me, for they are mine."

"And as one earth shall pass away, and the heavens thereof even so shall another come; and there is no end to my works, neither to my words." (Moses 1:33-38.)

After seeing only a portion of the numberless creations of God, Moses cried out in awe and complete humility, "Tell me . . . why these things are so, and by what thou madest them?" (Moses 1:30.) After witnessing the recent accomplishments by our astronauts in walking on the moon, we feel as Moses did and marvel at God's creations; and ask again, "What is

man, that thou art mindful of him?"

We find the answer to our question, as Moses did to him, when the Lord said, "For mine own purpose have I made these things. . . . And by the word of my power, have I created them. . . . For behold, this is my work and my glory—to bring to pass the immortality and eternal life of man." (Moses 1:31-32, 39.)

Therefore, although God has created the universe and all therein, "man is the jewel of God." This is just another way of saying that the earth was created for man and not man for the earth. God gave to man part of his divinity. He gave man the power of choice, and no other creature in the world has it. So he placed upon the individual the obligation of conducting himself as an eternal being. You cannot think of any greater gift that could come to a man or woman than the freedom of choice. You alone are responsible, and by wielding and exercising that freedom of choice, you grow in character, you grow in intelligence, you approach divinity, and eventually you may achieve that high exaltation. That is a great obligation. Very few people appreciate it. The roads are clearly marked—one offering animal existence, the other life abundant. Yet, God's greatest creation—*man*—often is content to grovel on the animal plane.

We cannot close our eyes to the fact that the world is ripening in iniquity. The present-day turmoil and bitter strivings threaten to undermine the basic foundations of Christian relationship. Liberty, freedom of speech, self-government, faith in God, and, particularly, faith in the efficacy of the restored gospel of Jesus Christ are facing a bombardment from the ranks of error such as the world has seldom if ever witnessed. This is evident when we take into account the following information.

A recent Gallup survey on American morals gives the following from a study among college students. To the question "Is premarital sex wrong?" 66 percent of all students answered "No." Seventy-two percent of the male students answered that it was not wrong, and 55 percent of the girl students said it was not wrong. In private colleges, an unbelievable 74 percent of all students questioned saw no evil in this practice. (Church News Service, *Deseret News*, June 21, 1969, p. 16.)

The most vicious enemy to home life is immorality. Social workers are greatly concerned over the number of young girls between 14 and 19 who seem to have lost all sense of decency and shamelessly sacrifice themselves on the altar of lust. This corroding evil is



just as demoralizing to the young man as to the young woman. Chastity, not indulgence, during the premarital years is the source of harmony and happiness in the home, and is the chief contributing factor to the health and perpetuity of the race. All the virtues that make up a beautiful character—loyalty, dependability, confidence, trust, love of God, and fidelity to man—are associated with this diadem in the crown of virtuous womanhood and of virile manhood. The word of the Lord to his church is "Keep yourself unspotted from the world." One of the Ten Commandments from God is "Thou shalt not commit adultery." (Exod. 20:14.)

"The Gallup survey also showed that 57 percent of all students contacted used drugs and liquor. It was of more than ordinary interest in this study to note that 67 percent of the college demonstrators use narcotics. . . ." (Church News Section, *Deseret News*, June 21, 1969, p. 16.)

President Richard Nixon told Congress on Monday, July 14, 1969, that the drug abuse problem was "a serious national threat to the personal health and safety of millions of Americans." He cited an increase of almost 800 percent in seven years in juvenile arrests involving use of drugs, and that New York City alone has some 40,000 heroin addicts, with the number rising between 7,000 to 9,000 a year. "These official statistics," said the President, "are only the tip of an iceberg whose dimensions we can only surmise." (*Deseret News*, July 14, 1969, p. 1.)

The Church urges men to have self-mastery to control their appetites, their tempers, and their speech. A man is not at his best when he is a slave to some habit. A man is not his best who lives merely to gratify his passions. That is one reason why the Lord has given the Church the revelation of the Word of Wisdom so that, even from boyhood and girlhood, young men and young women may learn to control themselves. That is not always easy. The youth today face enemies—false ideologies and immoral practices "glossed over" and "seasoned with a text." Sound preparation is necessary to meet and conquer these enemies. Keep in mind that man's earthly existence is but a test as to whether he will concentrate his efforts, his mind, his soul upon things which contribute to the comfort and gratification of his physical nature, or whether he will make as his life's purpose the acquisition of spiritual qualities.

The spiritual road has Christ as its ideal—not the gratification of the physical—for he that will save his life,

yielding to that first gratification of a seeming need, will lose his life, lose his happiness, the pleasure of living at this present time. If he would seek the real purpose of life, the individual must live for something higher than self. He hears the Savior's voice saying, "I am the way, the truth, and the life. . . ." (John 14:6.)

Following that light, man soon learns that there is no one great thing that he can do to attain happiness or eternal life. He learns that life is made up, not of great sacrifices and duties, but of little things, in which smiles and kindness and small obligations given habitually are what win and preserve the heart and secure comfort.

Spirituality, our true aim, is the consciousness of victory over self and of communion with the Infinite. Spirituality impels one to conquer difficulties and acquire more and more strength. To feel one's faculties unfolding and truth expanding in the soul is one of life's sublimest experiences.

The man who sets his heart upon the things of this world, who does not hesitate to cheat his brother, who will lie for gain, who will steal from his neighbor, or who by slander will rob another of his reputation, lives on a low animal plane of existence and either stifles his spirituality or permits it to lie dormant. To be thus carnally minded is to be spiritually dead.

We are truly living in an age of changing opinions, of swiftly shifting human relations. Man's wisdom seems baffled. In all our readjustments, plans, and policies, we cannot do better than keep in mind the divine admonition that "the worth of souls is great in the sight of God." (D&C 18:10.) The saved individual is the supreme end of the divine will.

Jesus sought the welfare of the individual, and individuals grouped and laboring for the general welfare of the whole in conformity with the principles of the gospel constitute the kingdom of God. Many of the choicest truths of the gospel were given in conversations with individuals. It was while Jesus talked with Nicodemus that he gave us the message relative to baptism and being born again. From the conversation with the woman of Samaria is disclosed the truth that they who worship God must worship in spirit and in truth. From that with Mary and Martha, we get the divine declaration: "I am the resurrection, and the life; he that believeth in me, though he were dead, yet shall he live." (John 11:25.) Jesus' regard for personality was supreme. When the Pharisees dragged into his presence the woman taken in adultery, Christ saw through the soul that had been stained with sin the

personality that still contained the spark of hope, which he kindled into a light that warmed and guided a personality back to confidence and perhaps to righteousness.

To members of The Church of Jesus Christ of Latter-day Saints, the worth of the individual has a special meaning. Quorums, auxiliaries, wards, stakes, even the Church itself are all organized to further the welfare of man. All are but means to an end, and that end is the happiness and eternal welfare of every child of God. I therefore appeal to all members of the Church, and particularly to presidents of quorums and to officers of all auxiliaries, to put forth a unified effort to make sweeter the lives of men.

Supplant the thought that dominates the selfish world as expressed in the words "The world owes me a living," by the nobler prayer, "God, give me power to lend a helping hand to others." There is a sound philosophy in the paradoxical saying: ". . . Who-soever will save his life shall lose it; and whosoever will lose his life for my sake shall find it." (Matt. 16:25.)

Keep as a guiding principle the consciousness that the ultimate purpose of life is the perfecting of the individual. This implies an intelligence directing creation, and to me it implies a divine personality, a beneficent Father.

I love the young people, and my heart goes out to them. May God keep them true to the faith and bless them that they will be able to withstand the temptations that constantly beset their paths. To the youth of the Church I say, go to your Father in heaven in prayer; seek the advice of your parents, your bishops, and your stake presidents.

To the members of the Church everywhere I say, live honest, sincere lives! Be honest with yourselves, honest with your brethren, honest with your families, honest with those with whom you deal—always honest. The very foundation of all character rests upon the principles of honesty and sincerity.

Be true to the Church. Be true to your families—loyal to them! Protect your children and guide them, not arbitrarily, but by example.

I bear you my witness that the teachings of our Lord and Savior Jesus Christ contain the true philosophy of living. I make no exception. I love them. There are men who say that they are not applicable to this day, but I say they are as applicable today as they were when he spoke them; and, because they contain eternal truths, they will be applicable through all time.

God help us to understand these eternal truths; and may he give us power to live them. I pray in the name of Jesus Christ. Amen. ○

# The Power of Faith

President Hugh B. Brown

*First Counselor in the First Presidency*

● My dear brethren and sisters, it is a real honor to be included as one of the speakers of this great conference, an honor, however, that I would gladly exchange with anyone at this moment; an honor that carries with it some responsibilities. I should like to be in harmony with what has been said or may be said, and to that end seek divine guidance.

I should like to briefly discuss with members of the Church, as well as with nonmembers, a subject of universal interest and import, a subject that is the moving cause of action—the power of faith.

We understand that the worlds were framed by the word of God through this principle, “so that things which are seen were not made of things which do appear.” (Heb. 11:3.)

The predominating sense in which this subject is used throughout the scriptures is that of full confidence and trust in the being, purposes, and words of God. Such trust, if implicit, will remove all doubt concerning the things accomplished or promised of God, even though such things be not apparent to or explicable by the ordinary senses.

Some think religious people are impractical and live in the clouds of unjustified hope. The notion that science is all fact and religion all faith is fiction. Science, as well as religion, is based upon faith, for faith is ever “the evidence of things not seen.”

We do not teach the principle of faith merely for what it will do for one in the next world. We believe that there is real practical value in mental concepts which increase one's self-respect and effectiveness here and now. To believe that there is an all-wise Father in charge of the universe and that we are related to him, that we are in fact children of God with the “hall-

mark” of divinity upon us, is to live in a different world from those who believe that man is a mere animal concerned only with requirements for creature existence, which must end at death. Because of low aim, the lives of such people lack trajectory and vision and fall short of their spiritual capacity.

If you convince a young man to think of life, here and hereafter, as being of one piece, continuing through from premortal to postmortal without any break in the endless chain, if he can realize that each of the various stages of his development helps to condition him for the next, if you convince him that he can take nothing but himself into the next world—his intelligence, his experience, his character—if this conviction becomes really dynamic faith, it will have definite and lasting effect on the quality of his life, both here and hereafter.

Eternal life means more than merely continuing to exist. Its qualitative value will be determined by what we believe and do while in mortality and by our conformity to eternal law in the life to come. Eternal existence would be most undesirable if that existence became fixed and static upon arrival there. “It is hope and expectation and desire and something ever more about to be” that gives lift and verve to mortal life. We cannot imagine nor would we desire an eternity without opportunity for growth and development. We believe in eternal progression.

Faith in God and in the ultimate triumph of right contributes to mental and spiritual poise in the face of difficulties. It is a sustaining power when a confining or antagonistic environment challenges one's courage.

And so we recommend faith as a present, living power for good here and

now as well as for what it will do for us in achieving salvation hereafter.

If one has a vivid sense of his own divinity, he will not easily be persuaded to deprave his mind, debauch his body, or sell his freedom for temporary gain. Goethe is right when he makes Mephistopheles, his devil, say, “I am the spirit of negation.” Negation always bedevils life.

Wherever in life great spiritual values await man's appropriation, only faith can appropriate them. Man cannot live without faith, because in life's adventure the central problem is character-building—which is not a product of logic, but of faith in ideals and sacrificial devotion to them. The writer of the Epistle to the Hebrews saw the intimate relationship between the quality of faith and the quality of life and called upon his readers to judge the Christian life by its consequences in character.

We cannot avoid looking ahead and to some degree basing our activities upon things we cannot see. But bit by bit we gain assurance. We have some knowledge of what is and of what has been. But it is necessary that we have faith in what is yet to come.

In this universal venture of life, its full meaning can be understood only by the application of faith, wherein the best treasures of the spirit are obtainable only through courageous open-heartedness and the kind of character which is possible to all men of deep conviction.

Every discussion of faith must distinguish it from its caricatures. Faith is not credulity. It is not believing things you know aren't so. It is not a formula to get the universe to do your bidding. It is not a set of beliefs to be swallowed in one gulp. Faith is not knowledge; it is mixed with uncertainty or it would not be faith. Faith does

not dwindle as wisdom grows.

Above all, faith is to be contrasted with pessimism and cynicism. Those who say they have become disillusioned with life are lost without faith. Faith is confidence in the worthwhileness of life. It is assurance and trust. Perhaps the greatest contrast to faith is fear. Jesus often said to his followers, "Be not afraid."

The stern, appealing love of God behind life, his good purposes through it, his victory ahead of it, and man, a fellow worker, called into an unfinished world to bear a hand with God in its completion—here is a game to challenge all stouthearted men.

To believe that we do not stand alone, that we are fellow laborers with God, our *human* purposes comprehended in *his* purpose—God behind us, within us, ahead of us: this is the solid rock upon which all rational religion rests.

Man tears his spiritual heritage to shreds in licentiousness and drink. He wallows in vice, wins by cruelty, violates love, is treacherous to trust. His sins clothe the world in lamentation. Yet within him is a trust that he cannot stifle. He is the only creature we know of whose nature is divided against himself. Man hates his sin even while he commits it. He repents, tries again, falls, rises, stumbles on—and in all his best hours man cries out for help.

No message short of religion has ever met man's need in this estate. Faith that God himself is pledged to the victory of righteousness in men in the world, that he cares, forgives, enters into man's struggle with transforming power, and crowns the long endeavor with triumphant character—such faith alone has been great enough to meet the needs of men.

When faith in God goes, man loses his securest refuge and must suffer. Strong men, broken in health, or men who have lost the fortunes of a lifetime, families with long illness, mothers who have wept at children's graves—these and other staggering blows test the faith of good and bad alike. Nothing but religious faith has been able to save men from despair. As Jesus said, the rains descend, and the floods come, and the winds, whether man's house be built on rock or sand. It is faith that makes the difference.

And here I should like to introduce a story coming out of the first world war. I had a companion, a fellow officer, who was a very rich man, highly educated. He was a lawyer, had great power, was self-sufficient, and he said to me as we often talked of religion (because he knew who I was), "There

is nothing in life that I would like to have that I cannot buy with my money."

Shortly thereafter he and I with two other officers were assigned to go to the city of Arras, France, which was under siege. It had been evacuated, and upon arrival there we thought there was no one in the city. We noted that the fire of the enemy was concentrated on the cathedral. We made our way to that cathedral and went in. There we found a little woman kneeling at an altar. We paused, respecting her devotion. Then shortly she arose, wrapped her little shawl around her frail shoulders, and came tottering down the aisle. The man among us who could speak better French said, "Are you in trouble?"

She straightened her shoulders, pulled in her chin, and said, "No, I'm not in trouble. I was in trouble when I came here, but I've left it there at the altar."

"And what was your trouble?"

She said, "I received your this morning that my fifth son has given his life for France. Their father went first, and then one by one all of them have gone. But," straightening again, "I have no trouble; I've left it there because I believe in the immortality of the soul. I believe that men will live after death. I know that I shall meet my loved ones again."

When the little soul went out, there were tears in the eyes of the men who were there, and the one who had said to me that he could purchase anything with money turned to me and said, "You and I have seen men in battle display courage and valor that is admirable, but in all my life I have never seen anything to compare with the faith, the fortitude, and the courage of that little woman."

Then he said, "I would give all the money I have if I could have something of what she has."

I tell that story for two reasons. One is that today many parents are getting word that their sons have been lost. We ourselves went through that experience. I tell it for the reason that I hope every parent who has a son in danger in Vietnam will have faith in the hereafter, faith in God, faith in themselves, faith in the immortality of the soul. I tell it secondly because my own beloved companion, and you will excuse this personal reference, is lying after long illness listening to this service. I greet her, for she had exactly that kind of courage and faith when our son was taken from us.

God help us to arise to a point where we can retain faith in the future, whatever it may hold. We need most of all, when suffering, to remember there is an explanation, though we may not

know exactly what it is.

Religious faith gives confidence that human tragedy is not a meaningless sport of physical forces. Life is not what Voltaire called it, "a bad joke"; it is really a school of discipline whose author and teacher is God.

Faith is a road to truth, without which some truths can never be reached at all. The reason for its inevitableness in life is not our lack of knowledge, but rather that faith is as indispensable as logical demonstration in any real knowing in the world. Faith is not a substitute for truth, but a pathway to truth.

However undecided men may appear, they cannot altogether avoid decision on the main matter of religion. Life will not let them. For a while the mind may hold itself suspended between alternatives. The adventure of life goes on, and men inevitably tend to live either as though the Christian God were real or as though he were not. This, then, is the summary of the matter. Life is a great adventure in which faith is indispensable. In this adventure, faith in God presents the issues of transcendent import. And on these issues life itself continually compels decisions.

My brethren and sisters, my friends, humbly I bear witness to you that there is a God in heaven and that he knows

"Faith is... but a  
pathway to truth"

that we are his. He knows who and where we are, and he stands ready to help us at any time.

God help us that we may live in such a manner that he can help us. May we have the faith to endure to the end, as we are told that only they who endure to the end can be saved. I leave with you this testimony and my blessing on this occasion, that whatever the vicissitudes of life may be, you may have the faith, the fortitude, and the courage to meet them triumphantly. I humbly pray in the name of Jesus Christ. Amen. ○



# The Plan of Life and Salvation

President N. Eldon Tanner

*Second Counselor in the First Presidency*

• Last month we mourned the passing of our beloved friend, colleague, and brother, John Longden, who had spent many years of his life in the service of his Maker and his fellowmen. He contributed greatly to the community, the Church, and industry. He was a good friend and neighbor. At his funeral we heard one of his favorite songs, which he had sung so well and so often:

"I know that my Redeemer lives;  
What comfort this sweet sentence  
gives! . . .  
He lives, he lives, who once was dead.  
He lives, my ever-living head. . . .  
O sweet the joy this sentence gives:  
'I know that my Redeemer lives!'"  
—Hymns, No. 95

The passing of loved ones has always caused us to stop and ponder such questions as:

"Who am I?"

"Where did I come from?"

"Why am I here?"

"When I die will I live again?"

"Where am I going?"

"How can I best prepare myself?"

I am sure that thousands and thousands have said, "If I knew the answers to these questions, I would know better how to govern my life." It is impossible for any of us, including philosophers, astrologers, astronomers, and scientists in any field, with our finite minds, to answer these questions pertaining to the infinite without referring to the word of God as contained in the scriptures.

We mortals have never experienced death and the resurrection, nor do we remember our preexistence. Therefore, it is not commonly believed or understood that we had a premortal existence, that we are the spirit children of God, the Eternal Father, and that when we have finished our life here

upon the earth we will enjoy a literal resurrection and may continue on in eternal progression. In fact, many who question this say that if someone would return from the dead as a witness of these things, they would believe. This is not so.

Let us remember the parable of the rich man who prayed that Lazarus be sent from the dead to his father's house to testify to his brethren, saying that if one went to them from the dead, they would repent. Abraham said unto him: "If they hear not Moses and the prophets, neither will they be persuaded, though one rose from the dead." (Luke 16:31.)

How fortunate we are that the Lord God, from the time of Adam, down through the ages to the present time, has given us the answers to these very important questions, and we have them recorded in Holy Writ. Yes, God has seen fit to talk to his people through his chosen prophets, and those who have heard and believed and followed have been blessed.

It is sad but true that many, many people are not acquainted with the words of the prophets, and many refuse to believe, and others often scoff and ridicule the teachings of the Savior. It is extremely sad that many, through their own learning and their sensuous knowledge, become self-satisfied and think that they are sufficient unto themselves and need not heed the word of God; and often, because they have not heard, seen, touched, or talked to God, they deny even his very existence, and use their influence to dissuade others.

But all of this ignorance, derision, scoffing, and ridicule does not destroy the truth, which finally will triumph. We must learn to live by faith and believe in the words of the Lord, especially in those things which we mortals do not and cannot fully comprehend.

Probably the greatest evidence of the fact that God speaks to his prophets is the fulfillment of the prophecies made by them. Many of these prophecies and their fulfillment are a matter of historical and scriptural record.

As I was pondering the questions to which I have referred, and their answers, and in turning to the scriptures I read again this significant and most important statement:

"And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent." (John 17:3.)

Many ask: "How can a man know God and Jesus Christ, whom he has sent?" The answer must be clear that it is through prayer and faith and study of the words of God as given through his prophets and by Jesus Christ, whom he has sent. Let us refer to some revelations received and prophecies made by both ancient and modern prophets that tell us about God and our relationship to him, and that will help us to know and understand the purpose of our mission here on earth.

Probably the very earliest scriptural account we have of man and his relationship to God, and which shows beyond doubt that we had a premortal existence in the spirit world with God, is the record of the council in heaven as revealed to Moses and Abraham.

"Now the Lord had shown unto me, Abraham, the intelligences that were organized before the world was; . . .

"And God . . . stood in the midst of them, and he said: These I will make my rulers; for he stood among those that were spirits, . . . and he said unto me: Abraham, thou art one of them; thou wast chosen before thou wast born.

"And there stood one among them that was like unto God, and he said unto those who were with him: We will go down, for there is space here,

and we will take of these materials, and we will make an earth whereon these may dwell;

"And we will prove them herewith, to see if they will do all things whatsoever the Lord their God shall command them;

"And they who keep their first estate shall be added upon; and they who keep not their first estate shall not have glory in the same kingdom with those who keep their first estate; and they who keep their second estate shall have glory added upon their heads for ever and ever." (Abr. 3:22-26.)

And the Lord told Moses:

"And I, God, said unto mine Only Begotten, which was with me from the beginning: Let us make man in our image, after our likeness; and it was so. . . .

"And I, God, created man in mine own image, in the image of mine Only Begotten created I him; male and female created I them." (Moses 2:26-27.)

God told Moses that Christ was chosen as the Savior of the world and that Satan rebelled, and God said:

"Wherefore, because that Satan rebelled against me, and sought to destroy the agency of man, which I, the Lord God, had given him, and also, that I should give unto him mine own power; . . . I caused that he should be cast down; . . .

"And he became Satan, yea, even the devil, the father of all lies, to deceive and to blind men, and to lead them captive at his will, even as many as would not hearken unto my voice." (See Moses 4:1-4.)

We, as spirit children of God, were all present at that council and voted to sustain Jesus Christ as the Savior of the world. In Paul's Epistle to the Hebrews, in Ecclesiastes, in Jeremiah, and in many other accounts in both the Old and the New Testaments, and in modern scripture, we have further evidence that we are the spirit children of God and dwelt with him in the spirit world.

There is also further indisputable evidence that Jesus was with God before he came here. Just before his crucifixion, he went into Gethsemane, and in his agony he prayed unto the Father in these words:

"Father, the hour is come; . . .

"I have glorified thee on the earth: I have finished the work which thou gavest me to do.

"And now, O Father, glorify thou me with thine own self with the glory which I had with thee before the world was." (John 17:1, 4-5.)

How comforting and encouraging it is for us to know that "God so loved the world, that he gave his only begotten Son, that whosoever believeth

in him should not perish, but have everlasting life." (John 3:16.)

The coming of the Savior was foretold to Adam right after he and Eve were driven out of the Garden of Eden. They were told by the Lord to offer sacrifice, and they were obedient. After many days an angel of the Lord appeared unto Adam and explained:

"This thing is a similitude of the sacrifice of the Only Begotten of the Father, which is full of grace and truth.

"Wherefore, thou shalt do all that thou doest in the name of the Son, and thou shalt repent and call upon God in the name of the Son forevermore." (Moses 5:7-8.)

Then we have the writings of many Old Testament prophets, including Isaiah, Micah, Zechariah, and Malachi, as well as Nephi and other American prophets, as recorded in the Book of Mormon, who foretold of the birth, teachings, persecution, crucifixion, and resurrection of the Savior. We all know that these prophecies have been fulfilled.

It is most reassuring to know that the prophets in different climes and in different dispensations were in complete harmony, and that their prophecies have been fulfilled to the letter. And always they gave us this assurance, as did Nephi, that "all those who shall believe on his name shall be saved in the kingdom of God." (See 2 Ne. 25:13.)

Though we should need no further evidence of the Savior's divinity and of the importance of his mission as it pertains to us, let us recall the strong and stirring testimony of Paul, who was a great persecutor of the saints. He records that as he was going to Damascus to bring saints unto Jerusalem to be punished, "suddenly there shone from heaven a great light round about me. And I fell unto the ground, and heard a voice saying unto me, Saul, Saul, why persecutest thou me?"

When he asked who was speaking, the voice said, "I am Jesus of Nazareth, whom thou persecutest."

Then Saul said: "What shall I do, Lord? And the Lord said unto me, Arise and go into Damascus; and there it shall be told thee of all things which are appointed for thee to do." (Acts 22:6-10.)

You will remember that he was blinded by the glory of the light, so he had to be led to Damascus and to Ananias, who said, "Brother Saul, receive thy sight," and he could see. From that time Saul, who was also called Paul, became one of the most valiant and strong of the Christian preachers and defenders. Then we find him falsely accused and forced to

defend himself before the governor and other officials, and finally before King Agrippa. Think of his boldness and courage as he stood in chains before the king and recounted the story of his conversion, after which he said:

"Whereupon, O king Agrippa, I was not disobedient unto the heavenly vision:

"But shewed first unto them of Damascus, and at Jerusalem, and throughout all the coasts of Judea, and then to the Gentiles, that they should repent and turn to God, and do works meet for repentance.

"For these causes the Jews caught me in the temple, and went about to kill me.

"Having therefore obtained help of God, I continue unto this day, witnessing both to small and great, saying none other things than those which the prophets and Moses did say should come:

"That Christ should suffer, and that he should be the first that should rise from the dead, and should shew light unto the people, and to the Gentiles.

"And as he thus spake for himself, Festus said with a loud voice, Paul, thou art beside thyself; much learning doth make thee mad.

"But he said, I am not mad, most noble Festus; but speak forth the words of truth and soberness.

"For the king knoweth of these things, before whom also I speak freely: for I am persuaded that none of these things are hidden from him; for this thing was not done in a corner.

"King Agrippa, believest thou the prophets? I know that thou believest.

"Then Agrippa said unto Paul, Almost thou persuadest me to be a Christian.

"And Paul said, I would to God, that not only thou, but also all that hear me this day, were both almost, and altogether such as I am, except these bonds." (Acts 26:19-29.)

The strength of his deep conviction had been previously manifest when he said to his friends who were trying to protect him and persuade him not to go to Jerusalem: "What mean ye to weep and to break mine heart? for I am ready not to be bound only, but also to die at Jerusalem for the name of the Lord Jesus." (Acts 21:13.)

I would that we, as Paul, could all feel and show our deep love and devotion to Jesus Christ, who, because of his great love for us, was prepared to suffer and give his life to redeem us from the grave. All through the scriptures we have the words of the prophets, bearing witness that Jesus Christ is the Son of God and that he came and gave his life for us. He also gave us the Ten Commandments,

the Sermon on the Mount, and the whole plan of life and salvation—the blueprint of life—which if lived will not only bring joy to us here on earth but will prepare us for immortality and eternal life, where we can dwell with God the Father and his Son Jesus Christ and our loved ones who have gone there before us.

Our Heavenly Father, knowing our weaknesses and our need for constant direction, sends us prophets to continually teach us and keep us reminded of this plan of life and salvation. Just yesterday we sustained David O. McKay as Prophet, Seer, and Revelator, and President of The Church of Jesus Christ of Latter-day Saints. Our salvation and that of our loved ones depends on our listening to and heeding the words of the prophets, realizing that we must believe all that God has revealed, all that he does now reveal, and that he will yet reveal many great and important things pertaining to the kingdom of God.

To those who question these things, I should like to emphasize this one fact: Everything that was taught by the prophets and by Jesus Christ himself, as recorded in Holy Writ, is for the benefit of mankind, and if accepted and lived will make for better individuals, better communities, a better world where we can live in love and peace with one another.

Man by his own formula has failed to accomplish these things. He has no effective plan, and any failure is not because the gospel has failed, but because man has failed to live its teachings. To those who doubt or question, but have no answers, and who look for hope out of the midst of their despair, I urge that they accept the word of God the Eternal Father and

believe in the gospel, which is uplifting and beautiful and will bring peace and contentment to their souls. How much better to hope than despair, and the words of hope and everlasting life with the Father and the Son are to be found in the gospel of Jesus Christ.

He summed it all up and gave a simple formula when he answered the lawyer who asked, tempting him:

"Master, which is the great commandment in the law?

"Jesus said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind.

"This is the first and great commandment.

"And the second is like unto it, Thou shalt love thy neighbour as thyself.

"On these two commandments hang all the law and the prophets." (Matt. 22:36-40.)

The Lord also said that if we love him, we will keep his commandments. These are the teachings of all the apostles and prophets. Let us heed the words of Peter as he was speaking to and answered the multitude:

"Now when they heard this, they were pricked in their heart, and said unto Peter and to the rest of the apostles, Men and brethren, what shall we do?

"Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost.

"For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call." (Acts 2:37-39.)

It is important to understand that

we are here to prove ourselves, to prepare ourselves to go back into the presence of our Heavenly Father, and the choices we make will determine our future happiness. Hear the words of the American prophet Lehi to his sons, which message has been given repeatedly to the children of men through the ages:

"Wherefore, men are free according to the flesh; and all things are given them which are expedient unto man. And they are free to choose liberty and eternal life, through the great mediation of all men, or to choose captivity and death, according to the captivity and power of the devil; for he seeketh that all men might be miserable like unto himself.

"And now, my sons, I would that ye should look to the great Mediator, and hearken unto his great commandments; and be faithful unto his words, and choose eternal life, according to the will of his Holy Spirit;

"And not choose eternal death, according to the will of the flesh and the evil which is therein, which giveth the spirit of the devil power to captivate, to bring you down to hell, that he may reign over you in his own kingdom." (2 Ne. 2:27-29.)

Jacob, Lehi's son, taught: "Therefore, cheer up your hearts, and remember that ye are free to act for yourselves—to choose the way of everlasting death or the way of eternal life." (2 Ne. 10:23.)

To summarize, we read from Ecclesiastes: "Let us hear the conclusion of the whole matter: Fear God, and keep his commandments; for this is the whole duty of man." (Eccles. 12:13.) I bear testimony that these things are true, in the name of Jesus Christ. Amen. ○

Address delivered Sunday morning,  
October 5, 1969

# The Purpose of Mortal Man's Existence

President Joseph Fielding Smith

*Of the First Presidency and President of the Council of the Twelve*

● Dear brethren and sisters: I have been asked to speak this morning, and I have chosen for my subject "The Purpose of Mortal Man's Existence."

I hope and pray that the Lord will bless me that I may give you good people the things that are essential in the world today.

The object of our being here is to do the will of the Father as it is done in heaven, to work righteousness in the earth, to subdue wickedness and



put it under our feet, to conquer sin and the adversary of our souls, to rise above the imperfections and weaknesses of poor fallen humanity, by the inspiration of the Lord and his power made manifest, and thus become the saints and servants of the Lord in the earth.

We are dealing with our faith and conscience; you are dealing not with me, not with the Presidency of the Church, but with the Lord. I am not dealing with men respecting my tithing—my dealings are with the Lord; that is, with reference to my own conduct in the Church and with reference to my observance of the other laws and rules of the Church. If I fail to observe the laws of the Church, I am responsible to the Lord and will have to answer to him, by and by, for my neglect of duty, and I may have to answer to the Church for my fellowship. If I do my duty, according to my understanding of the requirements that the Lord has made of me, then I ought to have a conscience void of offense. I ought to have satisfaction in my soul that I have simply done my duty as I understand it, and I will accept the consequences. With me, it is a matter between me and the Lord; so it is with every one of us.

He who sent his Only Begotten Son into the world, to accomplish the mission that he did, also sent every soul within the sound of my voice, and indeed every man and woman in the world, to accomplish a mission, and that mission cannot be accomplished by neglect, nor by indifference, nor can it be accomplished by ignorance.

We should learn the obligation that we are under to the Lord and to each other; these things are essential, and we cannot prosper in spiritual things, we cannot grow in knowledge of the Lord or in wisdom, without devoting our thoughts and our efforts toward our own betterment, toward the increase of our own wisdom and knowledge in the things of the Lord.

It is therefore proper, and indeed it becomes the duty of those who are placed upon the towers as watchmen in Zion, to exhort the people to diligence, to prayerfulness, to humility, to a love of the truth that has been revealed to them, and to earnest devotion to the work of the Lord, which is intended for their individual salvation; not that I can save any man, nor that any man can save any other man or fit him for exaltation in the kingdom of God. This is not given to me to do for others, nor is it given to any man to be a savior in this sense or in this way to his fellowmen. But men can set an example. Men can proclaim the truth to others and can point out

the way to them in which to walk. Men can only be saved and exalted in the kingdom of God in righteousness; therefore, we must repent of our sins and walk in the light as Christ is in the light, that his blood may cleanse us from all sins and that we may have fellowship with the Lord and receive of his glory and exaltation.

Though the Lord should try me by withholding his blessings from me, that should make no difference to me. The point is, what is the law of the Lord? And if I know that law, it is my duty to obey it, though I suffer death in consequence. Many a man has gone to the stake in obedience, as he believed, to the commandments of the Lord. Not one of the ancient disciples who were chosen by Jesus Christ escaped martyrdom, except Judas and John. Judas betrayed the Lord and sacrificed his own life, and John received the promise of the Lord that he should live until He came again to the earth. All the others were put to death—some crucified, some dragged in the streets of Rome, some thrown from pinnacles, and some stoned to death. For what? For obeying the law of the Lord and bearing testimony to that which they knew to be true.

The Lord will honor those who honor him, and will remember those who remember him. He will uphold and sustain all those who sustain truth and are faithful to it. The Lord help us, therefore, to be faithful to the truth, now and forever.

We hope and pray that you will go from this conference to your homes feeling in your hearts and from the depths of your souls to forgive one another, and never from this time forth to bear malice toward another fellow creature. We ought to say in our hearts, let the Lord judge between me and thee, but as for me, I will forgive. Go home and dismiss envy and hatred from your hearts; dismiss the feeling of unforgiveness; and cultivate in your souls that spirit of Christ that cried out upon the cross, "Father, forgive them; for they know not what they do." (Luke 23:34.) This is the spirit that the Latter-day Saints ought to possess all the day long. It is a good thing to be at peace with the Lord.

I will say now to all of the Latter-day Saints, let us live our religion. Let us do all in our power to plant in the hearts of the people the glorious truth that Jesus is the Christ, the Redeemer of the world, and that Joseph Smith is a prophet of the living God, whom the Lord raised up in these last days to restore the everlasting gospel and power of the Holy Priesthood. We should set an example; we should be true to the faith; we should be true to

our covenants, true to the Lord, and true to one another. I can tell you that the man who is not true to the interests of the people will be the man who will be found, by and by, left out and in a pitiable spiritual condition. The man who stays with the kingdom of God, who is true to this people, who keeps himself pure and unspotted from the world is the man that the Lord will accept, uphold, and sustain.

I believe it is good to seek knowledge out of the best books, to be able to comprehend the purpose of the Lord with reference to the nations of the earth; and I believe that one of the most important things, and perhaps more important to us than studying the history of the world, is studying the principles of the gospel, that they may be established in our hearts and souls above all other things, to qualify us to go out into the world to preach and teach the people the first principles of the gospel of Jesus Christ.

I would like to say right here that it delights my heart to see our people everywhere improving their talents as good singers. Everywhere we go among our people we find sweet voices and talent for music. I believe that this is a manifestation to us of the purpose of the Lord in this direction toward our people, that they will excel in these things, as they should excel in every other good thing. I can remember, when I was a young boy, hearing my father sing. I do not know how much of a singer he was, for at that time I was not capable of judging as to the quality of his singing, but the hymns he sang became familiar to me in the days of my childhood.

When we listen to this choir, we listen to music, and music is truth. Good music is gracious praise of the Lord. It is delightful to the ear, and it is one of our most acceptable methods of worshiping. And those who sing in the choir and in all the choirs of the Saints should sing with the Spirit and with understanding. They should not sing merely because it is a profession, or because they have a good voice; but they should sing also because they have the spirit of it, and can enter into the spirit of prayer and praise the Lord who gave them their sweet voices. My soul is always lifted up, and my spirit cheered and comforted, when I hear good music. I rejoice in it very much indeed.

Then let the Saints unite; let them hearken to the voices of the servants of the Lord that are sounded in their ears; let them seek their own salvation, for, so far as I am concerned, I am so selfish that I am seeking after my salvation, and I know that I can find it only in obedience to the laws of

the Lord in keeping the commandments, in performing works of righteousness, following in the footsteps of our file leader, Jesus, the exemplar and the head of all. He is the way of life; he is the light of the world; he is the door by which we must enter in order that we may have a place with him in the celestial kingdom.

How much happier we are in the presence of a grateful and loving soul, and how careful we should be to cultivate, through the medium of a prayerful life, a thankful attitude. I believe that one of the greatest sins of which the inhabitants of the earth are guilty today is the sin of ingratitude, the want of acknowledgment, on their part, of

the Lord and his right to govern and control.

We see a man with extraordinary gifts, or with great intelligence, and he is instrumental in developing some great principle. He and the world ascribe his great genius and wisdom to himself. He attributes his success to his own energies, labor, and mental capacity. He does not acknowledge the hand of the Lord in anything connected with his success, but ignores him altogether and takes the honor to himself. This will apply to almost all the world. In all the great modern discoveries in science, in the arts, in mechanics, and in all the material advancement of the age, the world says,

"We have done it." The individual says, "I have done it," and he gives no honor or credit to the Lord.

Now, I read in the revelations through Joseph Smith, the Prophet, that because of this, the Lord is not pleased with the inhabitants of the earth; he is angry with them because they will not acknowledge his hand in all things.

Brethren and sisters, let us not forget to be grateful to our Father in heaven and thank him for all his kindness to us and the watch-care he has over us; and may he bless us with every righteous desire of our hearts, I humbly pray, in the name of our Redeemer. Amen. ○

Address delivered Saturday morning, October 4, 1969

# Repentance

President Alvin R. Dyer

*Counselor in the First Presidency*

● My dear brothers and sisters and friends, both here and those of the television and radio audience, I call your particular attention this day to the divine direction given to Joseph Smith, the latter-day prophet, who gave utterance to this direction concerning the ills of the people of the world. Plans and programs are being offered here and there as a means of correcting dangerous behavioral trends that are creating changes in our way of living, that are threatening moral and spiritual values.

The statements are often heard, "Where will it all end?" and "Why isn't something being done to check these dangerous trends?"

The panacea to all this, as declared by the Prophet Joseph Smith, must go right to the heart of the individual; mass control in the final analysis cannot succeed without individual control.

Commandments were given to Joseph Smith by revelation which, if obeyed, could divert and frustrate the dangerous trends of behavior among the people this very day. The first of these to which I refer concerns the principle of

virtue. Here are the words of the Lord:

"... let virtue garnish thy thoughts unceasingly; then shall thy confidence wax strong in the presence of God; and the doctrine of the priesthood shall distil upon thy soul as the dews from heaven.

"The Holy Ghost shall be thy constant companion, and thy scepter . . . of righteousness and truth; and thy dominion . . . and without compulsory means it shall flow unto thee forever and ever." (D&C 121:45-46.)

Think of what the effects of having a virtuous mind would have upon the spreading of immorality, with all of its carnal aspects.

Reference is made to a second harmful thing, that of harmful indulgence, concerning which the Lord has warned us against with this commandment: "Strong drinks . . . and tobacco are not for the body." (See D&C 89:7-8.)

No one today needs to be misinformed of the ravaging and deathly effects that the use of tobacco, alcohol, and other narcotics have upon the human body, as well as the indirect

effects on the spiritual and moral character of the individual, which often are more detrimental even than the physical effects.

And again, the Lord has spoken of the need of understanding the principles of freedom and agency in human relationships, for, said he:

"... when we [seek] . . . to exercise control or dominion or compulsion upon the souls of the children of men, in any degree of unrighteousness, behold, the heavens withdraw themselves; the Spirit of the Lord is grieved; and when it is withdrawn, Amen to the priesthood or the authority of that man." (D&C 121:37.)

And amen to the influence of the Holy Ghost, which will lead us into truth. But when we undertake to exercise by cunning means any leverage against people to compel them, we lose the growth and uplifting of correct communication and relationship with other human beings.

Added to these timely divine warnings to mankind given by the Prophet Joseph Smith is the principle of repentance, to which I shall direct the

remainder of my remarks.

The importance of this divine principle is readily seen by the emphasis that the Lord has given to it in all of his dealings with man. It was established in the beginning and has continued down through the centuries of time, either to enlighten and uplift the individual by obedience thereto or to bring about a condition of decay and demoralization by disobedience.

Adam and Eve, cut off from the presence of God, were given instruction concerning the necessity of repentance as a means to regain their place in God's presence, there to continue in the way of light and intelligence to the attainment of ultimate perfection. Adam, seeking earnestly to know the will of God, asked this question of the Lord: "Why is it that men must repent and be baptized in water?" (Moses 6:53.)

The Lord's answer was clear and distinct, for unto Adam and Eve, upon whom darkness had come, having fallen from God, came this vital instruction of the need of repentance: "Wherefore teach it unto your children, that all men, everywhere, must repent, or they can in nowise inherit the kingdom of God. . . ." (Moses 6:57.)

Centuries later, when all living beings upon the earth were threatened with destruction, when corruption filled the earth, caused by a lack of repentance, the prophet Noah labored valiantly in crying repentance unto the people, but to no avail. All living upon the earth, except Noah and his family, were destroyed by a flood of waters. For verification of this, the Old Testament account of the great flood, though written by Hebrew or "Shemitic" historians, is substantiated by the historical writings of many other nations and peoples. (See Gaved, *Legends of Patriarchs and Prophets*, pp. 118-35.)

In the meridian dispensation, John the Baptist, the forerunner and herald of the Christ, preached on the outskirts of the province of Judea, saying, "Repent ye: for the kingdom of heaven is at hand. . . . Bring forth therefore fruits meet for repentance." (Matt. 3:2, 8.)

The Lord himself referred to the principle of repentance upon many occasions with such declarations, for "Jesus came into Galilee, preaching the gospel of the kingdom of God,

"And saying, The time is fulfilled, and the kingdom of God is at hand; repent ye, and believe the gospel." (Mark 1:14-15.)

Jesus, in sending his apostles out, told them to teach men everywhere to repent:

"And said unto them, Thus it is written, and thus it behoved Christ to

suffer, and to rise from the dead the third day:

"And that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem." (Luke 24:46-47.)

The need of adherence to the principle of repentance has been reiterated many, many times in the history of mankind, and when man has earnestly and sincerely sought the will of God, he has responded to this principle of personal salvation.

It has been revealed with ever-expanded meaning in our modern period of time through the prophets of God. It constitutes a law, the knowledge and application of which is perhaps the most important single principle of redemption. Repentance is as the Lord proclaimed it to be—"of the greatest worth to the individual."

As early as 1829, in the present dispensation of the gospel of Jesus Christ, as the marvelous work of restoration began to unfold, the principle of repentance was stressed again and again, even to the extent of being the most important of all things to transpire among the people, not only to safeguard them individually from the evils and deceptions of our day and time, but also to prepare them for the part they will take in the things to happen in the destiny of God's work associated with mortal existence.

Here is an excerpt from a revelation given to the Prophet Joseph for his brother Hyrum, who sought earnestly to know the will of God concerning what he was to do to assist in bringing forth the great latter-day work; it indicates how strongly this principle is in the mind of the Lord, for, said he:

"Say nothing but repentance unto this generation. Keep my commandments, and assist to bring forth my work, according to my commandments, and you shall be blessed." (D&C 11:9.)

The following admonition was given to David Whitmer and Oliver Cowdery, even as it had been given to the apostle Paul of old, and it likewise is a divine instruction unto all who would seek to further God's work in saving his people, as summarized in this statement:

"Remember the worth of souls is great in the sight of God;

"For, behold, the Lord your Redeemer suffered death in the flesh; wherefore he suffered the pain of all men, that all men might repent and come unto him.

"And he hath risen again from the dead, that he might bring all men unto him, on conditions of repentance.

"And how great is his joy in the soul that repenteth!

"Wherefore, you are called to cry

repentance unto this people.

"And if it so be that you should labor all your days in crying repentance unto this people, and bring, save it be one soul unto me, how great shall be your joy with him in the kingdom of my Father!

"And now, if your joy will be great with one soul that you have brought unto me into the kingdom of my Father, how great will be your joy if you should bring many souls unto me!" (D&C 18:10-16. Italics added.)

Repentance is a principle of eternal growth for the individual and is, therefore, a basic principle of our Christian faith, as declared in the fourth Article of Faith.

If a man has a desire in his heart to know the truth, the normal and positive reaction, as his faith expands, causes him to know that he has participated in volitional acts that are wrong and therefore sinful. In this respect, all are in need of repentance, which leads us to the covenant of baptism. Only Jesus of Nazareth, the Only Begotten Son of God, of all men upon the earth, is sinless. He kept every law, yielded personally to every principle of righteousness, and thus was unblemished in mortal experience.

It can be a crucial misfortune to any man who fails to recognize the difference between right and wrong. But when he does recognize this difference and brings his own life into harmony with that knowledge through repentance, he attains conviction and power in many ways. For example, repentance is inseparably associated with forgiveness; and when forgiveness, as a personal possession working two ways, flows through the thought and action of man, he experiences a feeling of great joy, a release of tension and frustration caused by the committing of sin. Thus, there is produced personal security and assurance. Here is power that prepares for further life corrections.

Repentance, as an eternal law, is not confined to conversion. Its use and application is broader than that. It is a principle of eternal progression. After faith, repentance, and baptism, which are first principles, repentance leads the way to many regenerations, without which the soul shall never reach perfection.

Those who deal with the souls of men are repeatedly recognizing the wisdom of the divine counsel that has been given concerning repentance. Marriage counselors, judges, scientists of the mind are stressing more and more the need of repentance for the correction of every evil in life, whether it be large or small, based upon a recognition and confession of that wrong and fortified with a deliberate,



stubborn forsaking of it to reform one's character and in so doing gain freedom from emotional stress, ever associated with sin and wrong doing.

The principal element of forsaking is seen in the human desire to make restitution for wrongs that are admitted, to change one's life to that of the better way.

It is probably true that sin is never forgotten when once committed. But the laws governing repentance provide a release of emotional stress caused by the sin, when that sin is acknowledged and forsaken. Through repentance and forsaking will come the peace of mind, a form of regeneration, that enables one to go on in life in pursuit of true happiness. This fits, it seems to me, the ennobling challenge of the Christ to become like unto him.

I recall the comment from this stand of Stephen L. Richards, who said, in essence: "Men may wonder why they are retarded in the Church and in life.

Such should be invited to look into their lives, and if they are frank and honest with themselves, they will find the answer."

As sin is looked upon, we are led to conclude that not until man is humbled, not until the heart throbs with genuine sorrow for repeated violations of God's holy laws, not until the citadel of sin is surrendered, can man hope for forgiveness or expect exaltation.

Repentance is something between each one of us and our God, something that produces the power, through the processes of change, that causes truth and right, a power for good, to spring from within us.

Thus, the exercise of repentance is a factor in the challenges we face today. Obedience to this divine principle, together with an obedience to the other commandments of God, which I have referred to, concerning harmful indulgences, the virtuous heart and mind, and the practice of exercising righteous

dominion under all circumstances in behavioral associations, can provide a panacea for our present dilemma of frustration and misdirection that confronts us as individuals and as a people. As the Lord has declared, our obedience to these commandments will enable us to avoid the calamities which are upon us.

Generally speaking, there is nothing wrong with an individual that faith and repentance will not cure. For that matter, there is nothing wrong with America or the world that faith and repentance will not correct, for as the Lord has said, "... the thing which will be of the most worth unto you will be to declare repentance unto this people. . . ." (D&C 15:6.)

I pray that the Lord will help us to understand that the thing that shall be of the greatest worth to us is repentance.

I testify of this in the name of Jesus Christ. Amen. ○

Friday morning session, October 3, 1969

## The Road Back

Bishop Robert L. Simpson

*Of the Presiding Bishopric*

● My dear brethren and sisters: I feel great spiritual strength in the presence of these wonderful patriarchs who attend our conference here this morning. We love you, we appreciate you, and we feel confidence in your wonderful calling.

These few thoughts that I share with you this morning are directed primarily to a large group of men who are perhaps beyond the range of my voice. Nevertheless, I speak to them with all the sincerity and fervor of my soul, hoping that somehow perhaps a few may be reached.

As we visit the stake conferences each week, few experiences are more satisfying than that little nudge on the arm from the stake president as he points out some good brother just taking his place on the third row, and then he whispers a few choice com-

ments about some recent changes in that man's life. Sometimes it is about response to a faithful and patient home teacher; frequently, about the faith and prayers of a patient wife being answered in a glorious way. Too often the change has come about following adversity. Some are adversities that might have been avoided, but most important of all, he is back. He is on course again. He is feeling the joy of service to others, perhaps to some other wonderful men who need the same kind of helping hand that was extended toward him at that right moment. There are far too many who trod the futile path that leads to nowhere.

An air traffic control tower recently established radio contact with a plane that was streaking across the radar scope, obviously not on proper course. The pilot was asked to report his situa-

tion. The controller's voice seemed urgent. The pilot responded to the tower with this classic observation: "We are making wonderful time, but we are hopelessly lost."

I wonder how many men there might be in the world who are making wonderful time but without direction. Of what value is speed if the direction is without purpose? Someone has written: "A destination is a fine thing to have. If a man does not know to what port he is steering, no wind is favorable to him; and if he doesn't know where he is now, he cannot very well set a course. How hard he rows, or how good his engine is; these do not count in his favor unless he has a good definition of his objective. Hard work is often robbed of its reward by poor planning."

I was touched by the story of one



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accumulated in the Passbook account. Also to have all the interest paid quarterly on the 90-day Savings Certificates credited to the Passbook account.

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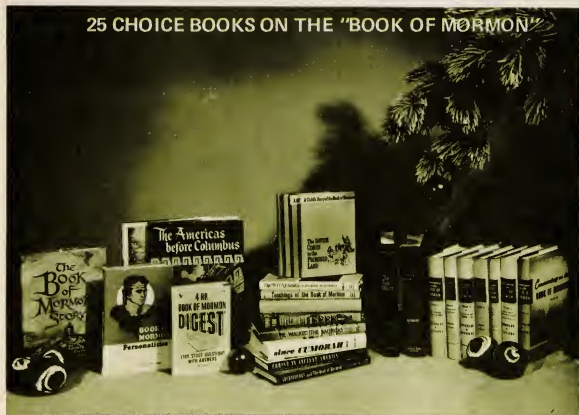
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highly successful business executive who recently responded graciously and humbly to a call to serve in his elders quorum presidency. Upon being asked the direct question: "What brought you back?" he responded, "Well, I have never told anyone before, but this is what happened:

"One morning while shaving, I overheard my six-year-old son singing from the next room. He was singing a little song I had heard him sing dozens of times before, 'I Am a Child of God'; but somehow that morning when he came to the part that says, 'Lead me, guide me, walk beside me, Help me find the way,' I had the feeling that he was singing directly to me. I just stood there and listened. Within seconds, my whole life seemed to pass in review; and it really came home with full force that some changes had to be made, especially when he came to the part, 'Teach me all that I must do, To live with him some day.'"

This good man confesses today that these simple words from the lips of his own child reached his heart as a personal plea. The plea was from a child of God who had been placed in his custody to be delivered back some day into Heavenly Father's presence. He concluded his answer to this question by stating that he decided then and there that he had something important to do, something more important than anything else in the world for a little fellow who still loved his daddy in spite of many personal failings.

While on the subject of church songs, let me tell you briefly about a man who was attending a patio party one Sunday afternoon at the home of a business associate who happened to live next door to an LDS meetinghouse. As the sacrament meeting got underway, the strains of the organ could be clearly heard over the back fence and seemed to be somewhat incongruous to the tinkle of ice being placed in the cocktail glasses. There were some uncomplimentary jokes and the usual snide remarks about religious fanatics, when all of a sudden the strains of the opening song broke the warm summer afternoon air. It was "Come, Come Ye Saints." The party tempo was warming up, and by now, the church music was all but unnoticed—unnoticed by all but one, a man whose grandmother had walked across the plains pulling a handcart. His mind withdrew from the party. For the first time in many years, he spent some minutes in sincere reflection concerning his birthright.

About ten minutes later, the sacrament song came drifting across the back fence. Unknowingly, a chorister, inspired in her calling, I am sure, had

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selected, "I Know That My Redeemer Lives." And way down deep, he knew it, too, but it had been a long, long time. From that moment on, he was attending a patio party in body, but mentally and spiritually he was far above and beyond his environment of the moment.

It was almost an hour later, just about the time that he had lapsed back into the party mood, when the closing song, "We Thank Thee, O God, For a Prophet," reached his ear and mellowed his heart to the point of submission. Isn't it odd that a man should start his way back while attending a cocktail party? "The Lord moves in a mysterious way, His wonders to perform." Incidentally, that man is probably here in this meeting today, a fine leader in the church, doing what the Lord would have him do.

The road back has been described by some as long and tedious and hard, but this is only as you stand at the starting end of that road. Those who have made the journey find that after the first difficult step, the road is sweet and pleasant to travel; the end rewards are beyond description.

God bless the home teacher who goes the extra mile, who confirms his love for the families he teaches with genuine interest and follow-up. May I tell you about a pair of home teachers who felt impressed to discuss some recently published findings on lung cancer with a brother who had been plagued with the cigarette habit all of

his adult life. As the home teachers said good-night, the brother expressed appreciation for their message and concluded with, "I will try to quit again, starting right now. I hope I can make it this time."

These home teachers could have been like most of us and waited until next month's visit to see if he succeeded, but they did not. They came by the very next morning at 6:45 a.m., unannounced and unexpected. They expressed keen interest in their visit the night before and especially in his expressed desire to stop smoking. They went on to tell this brother that they had decided to fast and pray for him that day. "We will be thinking about you all day today, and not only that, we will meet you here at your bus stop tonight to see how you made out."

This man could not help but succeed. "These two wonderful home teachers are going to be fasting and praying for me. They are going to be thinking about me all day. Tonight they are going to meet me at the bus stop." He wanted to have a right answer for them. He did. With help, he succeeded. He came back.

Just within the past few weeks a 73-year-old man took that glorious road back after 50 long years of indifference. There were many tears on that occasion, tears of joy—yes, his and especially those of a loving companion who had waited those 50 long years for this most glorious moment. The tenderness of that occasion was mute evidence to

the sanctification of that moment by a kind and loving Heavenly Father who stands always prepared to say, "Welcome back, my son."

Oh, that thousands might put aside their stubborn pride! Oh, that thousands might find the courage for that first giant step back! Oh, that thousands of fine upstanding men with great potential might place themselves in the hands of the Lord, for as he has said: "... my yoke is easy, and my burden is light." We testify to you that it is! Oh, that thousands might give way to their real, deep-down inner feelings, for as President J. Reuben Clark, Jr., has said: "... God has placed in every man's heart a divine spark, which never wholly goes out; it may grow dim, it may become hidden, almost smothered by the ashes of transgression; but the spark still lives and glows and can be fanned into flame by faith, if the heart is touched."

Those of you who sit reluctantly in the wings, find your patriarchal blessing, dust it off, and read it again; contemplate deeply the Lord's personal message given to you alone by these wonderful men who are attending this conference, the patriarchs of the Lord. There is yet time. It's never too late to pick up the pieces.

I feel confident that one of the Lord's favorite greetings is "Welcome back, my son." May we find the way back where we belong in my humble prayer in the name of Jesus Christ, the Redeemer of the world. Amen. ○

## Time Is on Your Side

Loren C. Dunn

*Of the First Council of the Seventy*

● I knew an athlete some years ago who had tremendous talent. He had almost perfect physical coordination. In fact, he was so good he would not train, yet his talents still exceeded the talents and abilities of those around him.

It was demoralizing sometimes for

those who had to follow every training rule in order to bring themselves to a peak of physical performance, only to have him exceed them because of his natural abilities.

But I happened to be at the stadium one afternoon a few years later when this athlete, who had progressed rather

rapidly in a very promising sports career, had what some might call his moment of truth. He was playing with people who had talents as great as he did, and as the pace of the game picked up, the pressures began to mount.

He reached inside himself for that great second effort that he always had,

but it became obvious that this time he could not marshal all that he needed. That afternoon marked the beginning of a gradual decline, which finally found him retiring from the game years before he should have retired. His original decision to disregard the rules of preparation had, in the end, cost him many years of performance.

Many times we see people around us who violate the patterns of living and the rules that we have been taught to live by, and they seem to do it without any ill effects. On the surface it would seem that it may not make any difference whether we live these rules or not, because those who violate them appear to suffer no consequences. In all ages, it seems, there have been challenges to those who believe in virtue, honesty, and high moral standards—challenges to those who accept these standards as God-given and that they ultimately will carry their own reward.

"We are always in the forge, or on the anvil," said Beecher; "by trials God is shaping us for higher things."

These challenges come from many different directions. For instance, there are those who expound the so-called new morality and say that it matters not if a person participates in free love, nor does the marriage contract mean that husband and wife should be faithful to each other. But those who believe this are wrong, and time, which is running out on them if they don't change, will prove them wrong.

"There are some things which never grow old-fashioned," says President McKay. "The sweetness of a baby is one. The virtue and chastity of manhood is another. Youth is the time to

the use of drugs, using such reasoning as the fact that the use of marijuana is so widespread that it should be accepted and even condoned, for, they say, it creates no more problems than does alcohol. Those who use this reasoning fail to point out, however, that alcohol disables over six and one-half million people each year and that one-half of the fatal traffic accidents in the United States alone are related to excessive drinking. To recommend the use of marijuana by linking it to alcohol is like approving of a hepatitis epidemic on the basis that it probably won't be any more damaging than tuberculosis.

There has been sharp divergence of opinion in the United States over the use of marijuana, so much so that it prompted the organization of a presidential task force to try to ferret out the facts. This task force has recently made its initial report, which states, according to an international newspaper, that the widespread use of marijuana represents a significant mental health problem. Depending on the dose, it may have substantial detrimental effects on both the mental and the physical well-being of the user.

Because of these perils, it continues, every effort should be made by the federal government to curb the import and distribution of marijuana as well as of strong drugs. (*Christian Science Monitor*, September 15, 1969.)

To you who are challenged by others because you believe in the law of chastity, because you believe that drugs are not the answer, because you believe in such God-given axioms as "Thou shalt not steal" and "Thou shalt not lie," or because you have a simple and basic faith in God the Father and in his Son Jesus Christ and in your own eternal worth, just remember that time is on your side. Be patient, and the same people who challenge you, if they do not change, will ultimately prove to you, by their lives, that they don't have the answers—either for you or for themselves.

This is not to say that it will be easy. Sometimes the desire to be accepted by an individual or a group causes a person to do things that he really doesn't want to do; but if you can maintain your integrity, you'll come to understand what Lehi meant when he taught that men are that they might have joy—not fleeting pleasure but real joy.

Beware also of the temptation to violate the laws of God with the thought in mind that one can always repent but not really anticipate any remorse as a result of the wrongdoing. Repentance is a great principle, probably the greatest in the gospel of Jesus

Christ; and thank heaven the Lord holds the opportunity of repentance out to all.

Yet perhaps it would do no damage to occasionally dwell on the awful nature of sin rather than relying continually on the redeeming qualities of repentance. We have a three-year-old daughter whom we love very dearly. Not long ago I was doing some studying at my desk at home, and she was in the room playing with a glass of water that was on the desk. As she picked up that large glass with her little fingers, I repeatedly warned her that she must be careful or she would drop the glass, which, of course, she finally did. It shattered as it hit the floor, and splinters went in every direction.

Showing the patience of a wise parent, I immediately spanked her, explaining to her that the spanking was the consequence of her insisting on not listening to me by picking up the glass until it dropped and was broken. She shed some tears and gave me a hug, which she usually does when she knows she is in trouble, and the event was quickly forgotten.

Since she often plays in her bare feet, I took her out of the room and made every effort to sweep up all the glass particles. But the thought came to me that perhaps I hadn't gotten all the splinters of glass, and at some future time when she is playing in that room, those little feet might find the splinters which went undetected, and she would have to suffer anew for that which she did.

For a young person to violate the law of chastity or some other commandment and then to later put his or her life in order, such action, I am sure, will mean the forgiveness of an understanding and loving God. Yet as that person progresses in life and reaches a point where he or she enters into a marriage contract and as they have children of their own, it just might be that a splinter of a previous wrongdoing somewhere on the floor of his or her life might prick the conscience.

This is not to say that the Lord hasn't forgiven them, but as they begin to understand the full meaning, the full significance of that which they once did, they may find it unfortunately difficult to forgive themselves. And perhaps this is ultimately the hardest part of repentance, being able to forgive one's self in light of the seriousness of the transgression. Certainly in this, as in all other things, we need the help of the Lord.

Alma told the truth when he taught his son, Corianton, that "wickedness never was happiness." (Al. 41:10.)

It is my testimony that the teachings

"Repentance -- possibly  
the greatest principle  
in the gospel"

lay the foundation for our homes. I know there are those who tell you that suppression is wrong," he continues, "but I assure you that self-mastery, not indulgence, is the virtue that contributes to the virility of manhood and to the beauty of womanhood." (*Man May Know for Himself*, p. 250.)

There are also those who sanction

of the Church of Jesus Christ are for the purpose of saving all mankind from the remorse of wrongdoing; that time is on the side of those who hold to these principles and is working against those who do otherwise.

May the Lord help us to appreciate the eternal nature of the laws which he has given us and their purpose, which is to bring joy, happiness, and peace of mind to man. And to this may I add my witness of the truthfulness

of the gospel of Jesus Christ. I know that God lives and that Jesus Christ is his Son. I know this. I know that this is the Church of Jesus Christ and that it is led by revelation, in the name of Jesus Christ. Amen. ○

# Joseph Smith, the Prophet

Alma Sonne

*Assistant to the Council of the Twelve*

● My brethren and sisters: The Latter-day Saints are a chosen people. Their mission is to teach the restored gospel to the world. They feel that responsibility keenly. Their missionary endeavor is evidence of their sincerity and determination to make known truth.

They realize that the souls of men are precious in the sight of God. They know their relationship to God, and they are rightfully called the children of God. He is their Father and is vitally concerned about their welfare. He will hear and answer their prayers. He will come to their rescue in times of need and he will sustain them when they put their trust in him.

The Latter-day Saints believe in the prophets, each one of whom has left a vital message to the world. Joseph Smith, called the founder of Mormonism, is the prophet of the last dispensation. Like Moses, the lawgiver of Israel, he spoke with God face to face and received from him revelations concerning man's destiny and his possibilities. He taught that God is a person, and that he rules in the affairs of men and nations, and that he is the Father of his children who live and have lived upon the earth.

Our country was founded in a religious atmosphere. The original colonists who came to America laid their foundations in that background. They came with deep religious convictions. They built churches and schools and worshiped God in their own way. Their quest was religious freedom, and although unknown to them, they prepared the way for the restoration of the gospel of Jesus Christ, which, according to James, is the perfect law of liberty.

I have found in most people a deep religious sentiment. Many of them go to church to satisfy their religious longings. The Church of Jesus Christ of Latter-day Saints is building churches and chapels at a rapid rate. Most of them are crowded with worshippers on Sunday, where the gospel is being taught and righteous living encouraged.

Joseph Smith, the Prophet, was the man selected to open a new dispensation of the gospel. He announced to the world a restoration of divine truth. There are many incidents in his life supported by eyewitnesses who testify of his prophetic calling. These eyewitnesses responded to his greatness and his leadership in a way to prove their loyalty. Strong men like Brigham Young, John Taylor, and Wilford Woodruff followed him with a devotion seldom seen in human affairs. They were men who were not easily deceived or led astray.

Men of reknown saw in the Prophet a force to be reckoned with on the pages of history.

A knowledge of Mormonism is necessary to understand this prophet of the latter days. He cannot be ignored by the conscientious investigator; neither can he be disposed of by the old-fashioned methods of ridicule and abuse. His name is secure in the history books already written. Speaking of himself, he said: "You don't know me; you never knew my heart. No man knows my history." (*Documentary History of the Church*, Vol. 6, p. 317.)

Who, for instance, knows Jesus Christ? No one except those who understand his gospel of salvation. Joseph Smith came to prepare the world for the reign of Christ. The Church

teaches the second coming of the Savior, at which time he will appear in glory and splendor.

The Prophet did not write his autobiography, but the history of the early days of the Church is well preserved. The Prophet, wise and farseeing, kept records. "For the last three years," he said on one occasion, "I have a record of all my acts and proceedings, for I have kept several good, faithful, and efficient clerks in constant employ; they have accompanied me everywhere, and carefully kept my history, and they have written down what I have done, where I have been, and what I have said; . . . and my enemies cannot prove anything against me." (*DHC*, Vol. 6, p. 409.) The Prophet believed he was a man of destiny, that this work was an important event in history, and that it should be preserved for future generations. He had been told by an angel that his "name should be had for good and evil among all nations." (Joseph Smith 2:33.) That prophecy has been fulfilled.

We are grateful today for the fragmentary history of the early Christian church, for the records from which the four gospels were assembled, and for the teachings and testimonies of its early leaders. They have been a source of inspiration and guidance to the generations that followed. Without those precious records, darkness would have prevailed. The Church has kept and is keeping a faithful record and a reliable history of its growth, its development, and its expansion since it was organized on the sixth day of April 1830; and it will move forward in the future as it has in the past. I so testify sincerely, in the name of Jesus Christ the Lord. Amen. ○



# Remember the Sabbath

Sterling W. Sill

*Assistant to the Council of the Twelve*

● If we were looking for some program to cure all of the problems that presently beset our world, we might well find it by properly observing the Sabbath day. The importance of the Sabbath is prefigured in the account of creation. In programming the seven creative periods, God set aside the seventh day as his Sabbath. And then in our interests he especially blessed and hallowed this one day out of each week, which he ordained to be our Sabbath day. And what a magnificent day it is when it is used as he intended.

It is probable that our civilization would never have survived for half a century if it had not been for this one day in seven that we call Sunday. This is the day when we put on our best clothes and think our best thoughts and read our best books. This is the day when we associate with the people that we like the most. This is the day for which we usually reserve the best meal of the week. This is the day when we lay aside the cares that usually concern us during the other six days and go to the house of prayer and let our minds reach upward and try to understand the real purpose for which this day was set apart.

Some people have performed miracles of accomplishment when over a period of a few years they have set apart even 15 minutes a day for regular study and special self-improvement. And we can bring eternal exaltation upon ourselves by using the Sabbath day as the Creator intended. Some 3,460 years ago God came down onto the top of Mount Sinai in fire, and to the accompaniment of lightning and thunder said, "Remember the sabbath day, to keep it holy." (Exod. 20:8.)

Then in the meridian of time, the Son of God established his church upon the earth with the expectation that we should belong to it. Just suppose that we should each make up a

thoughtful list of those things that we could do to really make this a holy day. The church of which we should be an important part was given the responsibility for proclaiming the principles of eternal truth, and within the framework of the Church we are supposed to individually sponsor those laws on which the blessings of mankind are predicated. William James has said, "That which holds our attention, determines our action." And if we don't pay attention, we lose the blessing.

The Sabbath day gives us a time to study the scriptures and to think about life's eternal purposes. "The mind is made up by what it feeds upon." And the Sabbath day is a time for spiritual feasting, mental stimulation, righteous activities, ennobling worship, and pleasant Christian fellowship. Anciently the followers of Christ assembled themselves together on the first day of the week to hear the gospel discussed, partake of the emblems of his atonement, and renew their covenants of faithfulness. And in our own day the Lord has said, "And that thou mayest more fully keep thyself unspotted from the world, thou shalt go to the house of prayer and offer up thy sacraments upon my holy day;

"For verily this is a day appointed unto you to rest from your labors, and to pay thy devotions unto the Most High." (D&C 59:9-10.)

That is one of our greatest commands of opportunity. And we bring all sorts of serious problems upon ourselves when we use this day for pleasure, worldliness, and evil. We sometimes make the Sabbath our least important day by putting on our most unsightly clothes and doing our most ordinary jobs. As a consequence of what we do, many of our churches remain empty and the holy scriptures remain on the shelf unopened. When we lose the Sabbath day spirit, we are likely to build bars in our homes instead of

altars. And sometimes we can get more interested in horse races and baseball games than in the celestial kingdom.

Someone has said that the mind like the dyer's hand is colored by what it holds. If I hold in my hand a sponge full of purple dye, my hand becomes purple. And if I hold in my mind and heart great ideas of faith and ambitions of righteousness, my whole person is colored accordingly. The apostle Paul saw our day and indicated that we were holding in our minds many of the wrong kind of ideas. He said, "... in the last days perilous times shall come.

"For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy,

"Without natural affection, truth-breakers, false accusers, incontinent, fierce, despisers of those that are good,

"Traitors, heady, highminded, lovers of pleasures more than lovers of God;

"Having a form of godliness, but denying the power thereof. . . ." (2 Tim. 3:1-5.)

And he indicated the change that we should make when he said, "... be ye transformed by the renewing of your mind." (See Rom. 12:2.) Our whole lives can be transformed by having a holy experience on the Sabbath day.

The other day while walking down the street I met a good friend of mine. We shook hands and engaged in a little pleasant small talk. We laughed, visited, joked, and had a pleasant few minutes together. Then as I went on my way I thought how much better I felt than I had previously done. But one of the best ways to feel the faith and enjoy the friendliness of our fellow human beings is in church. In church the talk is very important, and we can shake hands, feel the Spirit of God, and be uplifted by each other as we listen, pray, and sing together out of the depths of worshipping hearts.

The Lord is pleased when we honor him and bring this benefit upon ourselves by keeping the Sabbath day holy. He has said, "For my soul delighteth in the song of the heart; yea, the song of the righteous is a prayer unto me, and it shall be answered with a blessing upon their heads." (D&C 25:12.)

It is also in the house of the Lord that we partake of the sacrament and renew our personal covenants to serve him.

On that memorable last evening of the Lord's life, the scripture recalls that "he took bread, and gave thanks, and brake it, and gave unto them, saying, This is my body which is given for you: this do in remembrance of me. Likewise also the cup after supper, saying, This cup is the new testament in my blood, which is shed for you." (Luke 22:19-20.) And, "For as often as ye eat this bread, and drink this cup, ye do shew the Lord's death till he come." (1 Cor. 11:26.)

This is not only a way to have a vitalizing spiritual experience with our Redeemer, but it is also a way that we can have a rewarding association with our fellowmen. Next to God, the most inspiring creation in the universe is a great human being formed in God's image. And one of the reasons that we have been endowed with his great attributes is that with them we might

inspire each other. It has been pointed out that when the veils of our mortality are drawn aside, the most ordinary individual that we know may be the kind of person that we would feel like falling down and worshipping before. If we could have visited with Abraham as he herded his sheep on the deserts of Palestine, we may not have been greatly impressed. But if we could have been at his side as he stood among the noble and great in the antemortal councils of God, or if we could be with him now as he serves in God's heavenly kingdom, the experience would likely be a much more memorable one. And what wonderful people we might discover each Sabbath day if we could see our brothers and sisters in the light of their real identity as children of God. The Prophet Joseph Smith said that "if we could look into heaven for five minutes we would learn more than by reading all of the books that have ever been written on that subject." But all of our brothers and sisters were themselves in heaven just a few years ago, and we may shortly see them there again.

It is helpful for us to remember that God, angels, spirits, and men are all of the same species in different stages of development and in various degrees of righteousness. And the apostle Paul says that we should not be "forgetful to entertain strangers: for thereby some

have entertained angels unawares." (Heb. 13:2.)

But who are these with whom we worship? King David asks a helpful question where he exclaims, "What is man, that thou art mindful of him? and the son of man, that thou visitest him?"

"For thou hast made him a little lower than the angels, and hast crowned him with glory and honour.

"Thou madest him to have dominion over the works of thy hands; thou hast put all things under his feet." (Ps. 8:4-6.)

One Bible translation says, "Thou hast made him *for a little while* lower than the angels." (Italics added.) In some ways even Jesus was made lower than the angels temporarily. And what a thrill it ought to be for us each week to properly honor God and our fellow human beings as he has directed. And we are sure that someday when we come to stand before God, we will find that those who have effectively kept his commandments will be different kind of people than those who have ignored or disobeyed him. And so in imagination we might go again to stand before the fires of Mount Sinai and hear the thrilling command wherein God said, "Remember the sabbath day, to keep it holy." And may he help us so to do, I humbly pray in the name of Jesus Christ. Amen. ○

# Spiritual Reservoirs

Spencer W. Kimball

*Of the Council of the Twelve*

● President McKay, brethren, brothers and sisters, and friends:

You have heard the impressive message of the Prophet of the Lord. May I express the hope that you will give heed to his admonitions and follow him on the safe and sure way to eternal life.

When I was a youngster, a stirring challenge came to me that moved me not a little. I cannot remember who issued the challenge nor under what

circumstances it came. I remember only that it struck me like a "bolt out of the blue heavens." The unknown voice postulated:

"The 'Mormon Church' has stood its ground for the first two generations—but wait till the third and fourth and succeeding generations come along! The first generation fired with a new religion developed a great enthusiasm for it. Surrounded with bitterness,

calumny of a hostile world, persecuted 'from pillar to post,' they were forced to huddle together for survival. There was good reason to expect they would live and die faithful to their espoused cause.

"The second generation came along born to enthusiasts, zealots, devotees. They were born to men and women who had developed great faith, were inured to hardships and sacrifices for

their faith. They inherited from their parents and soaked up from religious homes the stuff of which the faithful are made. They had full reservoirs of strength and faith upon which to draw.

"But wait till the third and fourth generations come along," said the cynical voice. "The fire will have gone out—the devotion will have been diluted—the sacrifice will have been nullified—the world will have hovered over them and surrounded them and eroded them—the faith will have been expended and the religious fervor leaked out."

That day I realized that I was a member of the third generation. That day I clenched my growing fists. I gritted my teeth and made a firm commitment to myself that there was one "third generation" who would not fulfill that dire prediction.

And now, we are in the sixth and seventh generations from the original Church convert, and we still find stalwarts in most branches of the family, hundreds in the mission fields, numerous others in Church positions of responsibility. And I have come to realize that it is not the generation number which makes the difference but the care and exactness with which parents teach and train and fortify their offspring.

I grew up in a dry country. It seemed to me that hardly ever was there enough rain spread over the crop-growing period to carry us through the season—not enough water in the river to distribute between the many hungry canals and the tens of thousands of thirsty acres, not enough to irrigate all the crops.

We learned to pray for rain—we always prayed for rain.

When I was still very small, I knew that plants could not survive in a dry country more than about two or three weeks without water. I knew how to harness up the old mare to a lizard—a forked log on which a barrel was placed—and I drove the animal to the "big ditch," the Union Canal, which was a block below our home. With a bucket, I scooped up water from the small stream or the puddles and filled the barrel, and the horse dragged it back so I could pour bucketsful of the precious liquid on the roses, the violets, and other flowers and the small shrubs and hedges and new trees. Water was like liquid gold, so reservoirs became the warp and woof of the fabric of my life. Around the table, we talked of water, irrigation, crops, floods, hot, dry weeks, and cloudless skies.

We used to look for clouds somewhat as did Elijah and his people after the three-year drought.

After the dramatic experience with

the prophets of Baal, Elijah had gone to the top of Mt. Carmel and had said to King Ahab, "... there is a sound of abundance of rain." Elijah's servant had gone to a high spot and looked for promising clouds. The first six times he looked, returned, and reported, "There is nothing," but the seventh time he reported that there was arising out of the sea a little cloud like a man's hand. Soon, the heavens were black with heavy pregnant clouds and "there was a great rain." (See 1 Kings 18.)

Through the warm dry summers, we always seemed to be looking for dark, heavy clouds. And every year, the clouds did amass, and the thunderstorms did come, and the dry washes did run for a few hours, and the river roared down its channel.

But the canals were still empty, and the brush and rock dams were washed down the river by the first raging torrent. Then came the call for the able-bodied men to rush to the heads of the canals to build new dams, to get the canals full before the river water had all run down to the sea. And when working in the flood, hauling brush and trees, rocks and dirt, horses floundered and were sometimes drowned and men had narrow escapes.

Years later we built aprons of concrete that were protected by rock and wire sausages.

Later I learned that even dependable diversion dams were not enough. A reservoir was needed—a high dam that would impound the fall, winter, and spring rains and keep them stored for the later need.

And as I pondered, I came to realize that there were reservoirs of many kinds—reservoirs to store water, some to store food, as we do in our family welfare program, some like the barns and bins set up by Joseph in the land of Egypt in which to store the seven years of plenty to carry them over the seven years of drought and famine.

I realized that there should be reservoirs of knowledge to meet the future needs; reservoirs of courage to overcome the floods of fear that put uncertainty in lives; storage of physical strength to help us meet the frequent contaminations and contagions; reservoirs of goodness; reservoirs of stamina; reservoirs of faith. Yes, reservoirs of faith so that when the world presses in upon us, we stand firm and strong; when the temptations of a decaying world about us draw on our energies, sap our spiritual vitality, and seek to pull us down to the level of the worldly world, we need a storage of faith that can carry youth through the tantalizing teens and through the problems of later years. Faith to carry

us over the dull, the difficult, the terrifying moments, disappointments, disillusionments, and years of adversity, want, confusion, and frustration.

And who are to build these reservoirs? Is this not the reason that God gave to every child two parents?

Who else but the forebears would clear the forests, plow the land, carve out the futures? Who else would set up the businesses, dig the canals, survey the territory? Who else would plant the orchards, start the vineyards, erect the homes?

In his omniscience, our God gave to every child a father and mother to pioneer the way. And so it is those parents who sired them and bore them who are expected to lay foundations and to hold the hands through the tender years to build the barns and tanks and bins and reservoirs.

Did not the Lord, speaking of parents, say, "And they shall also teach their children to pray, and to walk uprightly before the Lord?" (D&C 68:28.)

Is it not the work of the parents to build so their children can inhabit houses they did not build; eat the fruit from trees they did not plant and grapes from vines they did not start? Parents should be soberly about their life's work of building reservoirs and helping to fill them for the children who are yet too small to hoe, or dig, or plow.

I am grateful to my parents, for they made reservoirs for my brothers, my sisters, and myself. They filled them with prayer habits, study, activities, positive services, and truth and righteousness. Every morning and every night, we knelt at our chairs with backs to the table and prayed, taking turns. When I was married, the habit persisted, and our new family continued the practice.

Some parents are casual or careless or fail to do their duty. These constitute leaks in the dams. The story of Peter with his thumb in the dike may be a myth, but the moral is not a myth.

Lehi and Sariah built and filled reservoirs for their children. One said: "I, Nephi, having been born of goodly parents, therefore I was taught somewhat in all the learning of my father; . . . having had a great knowledge of the goodness and the mysteries of God, therefore I make a record of my proceedings. . . ." (1 Ne. 1:1.)

Though two of the brothers ignored those teachings, using their own free agency, yet Nephi and others of his brothers were strongly fortified and all their lives could draw heavily on the reservoir built and filled by worthy parents.



Abraham built such a reservoir for his son Isaac, and it seemed never to have leaked dry, for we find his son one of the patriarchs and always linked with the God of Abraham, the God of Isaac, and the God of Jacob. And he seems to fit the words of Jeremiah:

"For he shall be as a tree planted by the waters, and that spreadeth out her roots by the river, and shall not see when heat cometh, but her leaf shall be green; and shall not be careful in the year of drought, neither shall cease from yielding fruit." (Jer. 17:8.)

Jacob, another of the sons of Lehi, drew heavily from the storage inherited from his father, and he passed the same to his son Enos, who bore testimony of it:

"... I, Enos, knowing my father that he was a just man—for he taught me ... in the nurture and admonition of the Lord—and blessed be the name of my God for it.

"... I had often heard my father speak concerning eternal life, and the joy of the saints, sunk deep into my heart." (Enos 1, 3.)

Enos asked how such a miracle as

forgiveness could possibly come, and the answer came from the Lord: "Because of thy faith in Christ, whom thou hast never before heard, nor seen ... thy faith hath made thee whole." (Enos 8.) Enos was able to draw heavily on the reservoir of faith his parents had set up for their children.

One day I met a delightful couple—faithful Latter-day Saints with a splendid family and a successful life. They told me of their family history. The husband was one of seven children of a family of active people, where the Lord was center in their lives. All but one of the seven had remained faithful, filled honorable missions, married in the temple, and had successful, happy families, as had their parents before them. The one had strayed and had marital and other serious problems.

On the other hand, the wife was one of seven children in a contemporary family where the Church meant little in their lives, and they had bypassed tithing, prayers, and all church activities, and had ignored the spiritual part of their lives. All seven of the children had been reared in the same household,

subject to the same conditions, and all seven of them but this one ignored their spiritual obligations, as their parents had done before them.

The first parents had built and filled a high, strong reservoir of habits and qualities of faith for their children. Both families had the same community backgrounds.

The second family built no reservoir of spiritual strength but depended on the runoff. The uncertain little dams, like our brush and rock ones, had washed away when the torrents flooded. There were cracks in the dam and leaks in the reservoir. In the one family, six of the seven remained righteous; in the other, six of the seven followed the careless ways of the parents in unrighteousness and only one of the seven remained faithful.

The Lord had commanded that "he that observeth not his prayers before the Lord in the season thereof, let him be had in remembrance before the judge of my people." (D&C 68:33.) And the Lord had also expressed concern and disapproval of his people in Zion who were idlers, "and their chil-

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dren are also growing up in wickedness; they also seek not earnestly the riches of eternity, but their eyes are full of greediness." (D&C 68:31.)

Again, as I remembered the so-called doomed third and fourth generations, there were two brothers of the second generation. Both had large families now in the sixth and seventh generations, running into many hundreds each. The one brother became disgruntled and the other remained faithful. The children of the one in their third generation began to fall away, as did their father. Activity reduced, there were only occasional temple marriages, and few went on missions. Then in the fourth generation, there were no temple marriages, no missions, few baptisms, and very little activity in spiritual things. The fifth generation deteriorated to rank apostasy. In the sixth generation, with just an occasional exception, the whole tribe was estranged from the Church.

The ancestor had failed to keep his reservoir intact and full for his posterity to draw upon.

On the other hand, the second brother remained faithful all his life and finally "died in the harness." His third and fourth and fifth generations have also remained true and faithful with a few exceptions. The majority of the posterity of the one was out of the faith like the parents, and the majority of the other followed the parents into activity and faith. Spiritual reservoirs!

An editorial from the Church Section of the *Deseret News* read:

"Good homes must rate high in companionship between children and parents, in having a well ordered household, with love between parents and between children and parents.

"They must build righteous loyalties, good character, a willingness to work, a spirit of humility, and an absence of unjust pride, and they must teach a deep and abiding faith in God."

To this end, the Lord has inspired his church to place a great new and increased emphasis on that building process.

Every family is urged to engage in regular night and morning family prayers and to devote at least one evening a week at home in the sweet family togetherness undisturbed by the world or any of its allurements. They will plan to turn off the TV and radio, leave the telephone unanswered, cancel all calls or appointments, and spend a warm, homey evening together.

While one objective is reached by merely being together, yet the additional and greater value can come from the lessons of life. The father will teach the children. Here they can learn integrity, honor, dependableness, sac-

rifice, and faith in God. Life's experiences and the scriptures are the basis of the teaching and this, wrapped up in filial and parental love, makes an impact nothing else can make. Thus, reservoirs of righteousness are filled to carry children through the dark days of temptation and desire, of drought and skepticism. As they grow up, the children cooperate in building this storage for themselves and the family. And so we have the home evening and the family prayers and the simple things that have been taught to us all our days.

One day, long ago, we crossed a boundary into a distant city where walls and curtains separated people; and behind the walls, strange ideologies were taught and "pernicious doctrines" promulgated every day in the schools and otherwise.

Every day the children listened to schoolteachers with foreign and strange doctrines, philosophies, and ideals.

Someone said that "constant dripping will wear away the hardest stone." This I knew, so I asked about the children: "Do they retain their faith? Are they not overcome by the constant pressure of their teachers? How can you be sure they will not leave you and the simple faith in God?"

The answer was unmistakable. "We mend the damaged reservoir every night," they said. "We teach our children positive righteousness so that the false philosophies do not take hold, and should any have taken lodgment in the day, we dislodge them at night. Our children are growing up in faith and righteousness in spite of the overwhelming pressures from outside."

Generally, cracked dams can be mended and saved, and sand bags can hold back the flood; and reiterated truth, renewed prayer, gospel teachings, a flood of love, and parental interest can save the child and keep him on the right path.

I like to compare the home evening, family prayer, and other associated activities of the Church for the saving of the family, when they are conscientiously carried out, with an umbrella. If the umbrella is not opened up, it is little more than a cane and can give little protection from the storms of nature. Likewise, God-given plans are of little value unless they are used.

The umbrella spread out makes the silken material taut. When the rain falls, it runs off; when the snow falls, it slides off; when the hail comes, it bounces off; when the wind blows, it is diverted around the umbrella. And in like manner, this spiritual umbrella wards off the foes of ignorance, superstition, skepticism, apostasy, immoral-

ity, and other forms of godlessness.

It is my prayer that we shall all spread our spiritual umbrellas for protection of our families and keep our

reservoirs full of faith and integrity; and we can promise that the third and fourth generations and indeed the tenth and the fiftieth will still be faithful,

worthy, and God-fearing.

May this be our happy blessing, I pray, in the name of Jesus Christ. Amen. ○

Friday afternoon session, October 3, 1969

# The Significance of Friendship

Marvin J. Ashton

*Assistant to the Council of the Twelve*

● Six months ago, by appointment from the First Presidency, we attended a mission-wide conference in South Africa. After four glorious days with the wonderful people of that nation, and as we were leaving, many of the members said: "When you return, please give our best regards and love to our friends all over the world." Little did they realize, and little did I realize at that time, that I would have this kind of an opportunity of extending their love to their friends worldwide.

Since this responsibility has come to me, I have thought a great deal about friends in the gospel of Jesus Christ. I am reminded in the 84th section of the Doctrine and Covenants, that great revelation on priesthood, of how the Savior reported through the Prophet Joseph Smith, in verse 63, "... you are mine apostles, even God's high priests; ye are they whom my Father hath given me; ye are my friends," indicating the importance and blessing of being recognized as a friend of the Savior.

May I leave this thought with you as we think of friends and the part they should play in our lives as Latter-day Saints. Perhaps this simple illustration will help us to realize the need of being friends in the home, friends in the neighborhood, and friends in the community.

Some months ago my wife and I were in the front of our yard when the newspaper boy came down the

street on his bicycle. His bicycle was loaded with papers. About twenty or thirty yards in back of him, there was another boy following him on a bicycle. I was not sure at that time what their relationship was, but I did notice they were coming down the street at a pretty good clip.

When the newspaper boy came to our sidewalk entry, he was traveling too fast to make the approach to our home, and, as a result, he went one way, the bicycle went another way, and the papers went everywhere. Noticing the boy had fallen on the lawn and was not hurt, but realizing that he would undoubtedly be embarrassed from the fall in front of his friend, we moved toward him.

At the sight of this perfect three-point landing, if we may refer to it as that, his companion shouted his pleasure and laughed heartily with complete and full enjoyment at the misfortune of his associate.

Trying to relieve the embarrassment of the paper boy, knowing he didn't want help but he wanted to have his pride repaired a little, I took a few more steps toward him and said: "It's kind of a low blow to have your friend laugh when you've had a bad spill, isn't it?"

He went on picking up his papers without even looking up. Finally, he had the papers back in place and got on his bicycle; and as he started out away from our home, he made the re-

mark: "He isn't my friend—he's my brother."

His words have been ringing through my ears with a great deal of significance ever since then. Brothers and sisters, I sincerely feel that one of the great purposes of family evenings and home teaching is to have family members realize that a brother can be a friend, and that a sister can be a friend, and that a father and a mother can be more than parents, they can be friends.

I would hope and pray that we may catch the wisdom and the inspiration of building a home so that our members in that sacred unit can look upon a father and say, "He is my best friend," or "My mother is more than a mother, she is my friend." When we realize that parents and family members can be more than blood relations and are in very deed friends, then we will have a glimpse of how our Heavenly Father wants us to live, not only as brothers and sisters but as very close friends.

I humbly bear testimony to you this day that this is our Heavenly Father's work, and that I approach this new assignment in all humility, aware of the fact that I need your blessings to carry on and to function as our Master would have me serve. May I express to President David O. McKay my gratitude and appreciation for his confidence in calling me to serve with him and these brethren, my friends, I pray in the name of Jesus Christ. Amen. ○



# The Sure Word of Prophecy

LeGrand Richards

*Of the Council of the Twelve*

• I should first like to extend my congratulations to Elder Ashton on his call. He can't help it, but I'm his uncle by marriage and I am proud of him. Furthermore, he is a son of my first counselor when I served as the Presiding Bishop of the Church, and of all the men who have been General Authorities in this church, I think his father was one of the most beloved throughout the entire Church.

Now I greet all of you brothers and sisters here today and express my love for you and my appreciation for your kindness to me as I travel throughout the Church, and my congratulations for your great contributions in helping to build our Father's kingdom. In your presence I would like to express my love for my Father in heaven and for his Son Jesus Christ and for the holy scriptures, for without them what would we know about the love of our Father in heaven, who gave us his Only Begotten Son, "that whosoever believeth in him should not perish, but have eternal life"? (John 3:15.) And what would we know about the life and the labors, the teachings, the example, and the great atoning sacrifice of the Redeemer of the world? No wonder we love him and are proud to be his representatives!

I love the scriptures. I love the words of the prophets, for the Lord has permitted many of them to look down through the stream of time and behold coming events of great importance in this world.

I think of the words of Jesus as he walked with two of his disciples as they were on their way to Emmaus following his resurrection, and we are told that "their eyes were holden that they should not know him." (Luke 24:16.) When he heard what they had to say, he realized that notwithstanding the time he had spent with

them, they did not comprehend the magnitude of his ministry, and he said: "O fools, and slow of heart to believe all that the prophets have spoken." (Luke 24:25.) Commencing with Moses and the prophets, he showed them how in all things the prophets had testified of him.

To me there are two great events recorded in the holy scriptures that are outstanding above all others, and one is the announcement by the holy prophets of the coming of the Redeemer of the world in the meridian of time. Those prophets were permitted to describe his life and his ministry in such minute detail that they even told how lots would be cast for his clothing at the time of his crucifixion. Then the next important event outlined by the holy prophets, in my estimation, is what the prophets had to say about his second coming and the preparation for that coming, and that is the mission of this great church.

I think of the words of the apostle Peter. He said:

"We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day star arise in your hearts:

"Knowing this first, that no prophecy of the scripture is of any private interpretation.

"For the prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost." (2 Pet. 1:19-21.)

I like the words of the prophets who have declared this day. I think of the words of the apostle Peter following the day of Pentecost, when he said the heavens must receive the Christ "until the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the

world began." (Acts 3:21.) We have that restitution. There isn't time today to go into the details of the ministration of heavenly messengers that have been sent to this earth in order to restore the gospel and prepare the way for his coming, which is the restitution of all things.

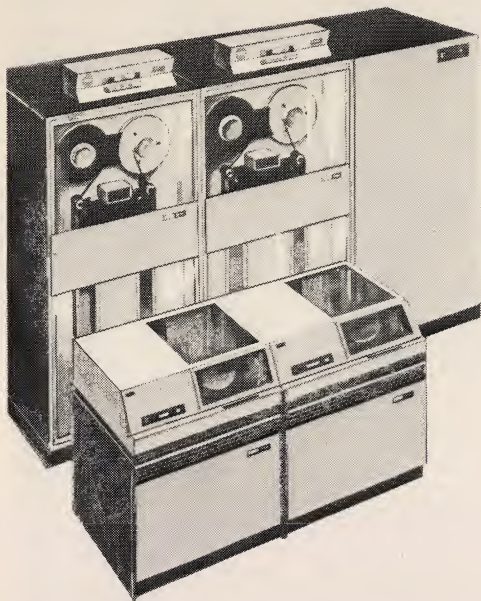
I like the statement by John the Revelator when he was banished upon the Isle of Patmos and the angel of the Lord said, "Come up hither, and I will shew thee things which must be hereafter." (Rev. 4:1.) He was shown the great power that would be given to Satan to make war with the saints—the saints were the followers of the meek and lowly Master—and that Satan would be given power over every nation and every kindred and every tongue and every people, but after he saw that great day of darkness he also saw a day of light. He saw "another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people." (Rev. 14:6.) That doesn't leave out anybody! We have that everlasting gospel that the Lord promised to send to prepare the way for the coming of the Lord.

I like the statement of Isaiah. He said the Lord had declared the end from the beginning. (See Isa. 41:26.) It is all there in the holy scriptures if we know how to read them and understand them in the spirit in which they were written, namely, the spirit of the Holy Ghost. He said: "The grass withereth, the flower fadeth: but the word of our God shall stand for ever." (Isa. 40:8.)

I like the statement of Isaiah, who, when he saw the conditions when men would worship God by the precepts of men, said: "Wherefore the Lord said . . . behold, I will proceed to do a

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marvellous work among this people, even a marvellous work and a wonder: for the wisdom of their wise men shall perish, and the understanding of their prudent men shall be hid." (Isa. 29:13-14.)

We have that marvelous work and a wonder, and I know that as you do, and we have a great responsibility to share that with our fellowmen throughout the world. I trust that those who are listening to this conference will be impressed with the fact that this church has more to offer than any other church in all this world.

I like the words of Malachi the prophet, when he saw the latter days and said: "Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord:

"And he shall turn the heart of the fathers to the children, and the heart of the children to their fathers, lest I come and smite the earth with a curse." (Mal. 4:5-6.)

What would the consequences really have been, had it not been for the coming of Elijah the prophet, and how could the kingdom be prepared for the coming of the Master without all these things finding their fulfillment? All of this constitutes what Paul said when he said the Lord had revealed unto him the mystery of his will, "that in the dispensation of the fulness of times he might gather together in one all things in Christ, both which are in heaven, and which are on earth. . . ." (Eph. 1:10.)

We have that responsibility, and we are the only church in the world that knows anything about that marvelous mystery that God revealed to Paul of this great work of uniting that which is in heaven with that which is here upon this earth.

I like the statement of Isaiah, which was quoted by Moroni to the Prophet Joseph when he visited him three times in the night, and again the next morning when Joseph was only a lad 17 years old. He quoted the words of Isaiah where the Lord said that he would set his hand again the second time to gather scattered Israel. (See Isa. 11:11.) He has been doing that. Many of you are descendants of those who have been gathered from all over this earth in fulfillment of that prediction. He said he would bring in the dispersed of Judah, and after 2,000 years of their wanderings and their persecutions, they have been led back to their own land, for God gave them that land as an eternal inheritance.

And that isn't all. He said he would set up an ensign for the nations. (Isa. 11:12.) Now I don't know what you think about an ensign. It seems to

me that means he would do something better than he had ever done before or than could be found anywhere else in all this world. That is what this church really is. Now if I should make reference to a few comments made by people who have come among us and have been sufficiently without prejudice that they could recognize what this church is doing, I hope nobody will think that I am boasting.

We had here in our midst just a few years ago a great economist, not only of the United States but of the world. One of our banker friends gave a banquet for him at the Hotel Utah. There were 25 of us invited there, and after the governor and the President of the Church had said a few words, they asked this man if he would like to say something. He stood there and his jaw began to quiver and the tears began to roll down his cheeks, and he made this statement: "I have never stood in such presence in my life. I have to come out here to these valleys of the mountains to find the kind of Christianity I think can save the world." (Just to illustrate [Bookcraft, 1961], p. 181.) Now we are happy that he could recognize that.

We had a man here in our midst a short time ago, a Dr. Pollan of Iran. He was sent to the United States by his government to study the American people. After spending three days here in Salt Lake City, he made this statement: "I have been in the United States eleven months as a representative from my government to study the American people, and I have obtained a more favorable impression of them in the two days I have spent in Salt Lake City than in all the rest of the eleven months." (*Ibid.*, p. 129.) Now there must be something that provokes that kind of a statement.

I want to read you a statement that impressed me very much, and I apologize to Brother [Marion D.] Hanks for it. During President Dwight D. Eisenhower's administration, a youth conference was held in Washington. There were 7,000 representatives there from all over the United States and probably from other countries. Brother Hanks was asked to give the keynote address—not just to be one of the speakers at the convention, but to deliver the keynote address. After he had concluded, the man who had conducted the meeting made this statement:

"As I sat here I reflected that Mr. Hanks comes from people that were driven from our region of the country because of the things they believed, and suffered bitter persecution for their ideals, who went finally to the far reaches of this country where they thought themselves away from all this.

Now we have invited a leader of that people to come here to talk to us of the same ideals and principles for which we drove them away." (*Ibid.*, p. 208.)

It takes truth a long while to travel, but she finally gets her boots on. I am reminded of the fable about Truth and Error: they went out into the river to bathe, and Error came out first and dressed herself in Truth's clothing and has been traveling in it ever since. But because Truth wouldn't dress herself in Error's clothing, we always speak of the naked Truth!

Just a few years ago we had the president of a college down in California teach at the summer school of Brigham Young University. At the close of the summer, in an interview with one of our reporters, he made this significant statement: "It may well be that the Mormon people have the key that will eventually save this country." There must be something back of a people and a program that would call for such compliments from a president of a college. Incidentally, he was so impressed that he has since joined the Church!

Now we have people come here by the millions to our Visitors Center. Some of them go away feeling like they have been in heaven, because the things they see there are so wonderful. Then they are taken to Welfare Square, and we have a book down there where they can write their impressions of what they see. I'd like to read you just a few statements. The book is full of them, but this is just typical of the impressions. This is from a representative from England: "This has been an extraordinary experience, and it seems to me to be one of the best examples of practical Christianity in the modern world."

This one is from a Baptist: "It is a pattern for our federal government to attempt to follow." A non-Church member: "This is the most wonderful thing I have ever seen, and I hope to come back again." A Hebrew: "This in my way of thinking is a real religion." A non-Church member: "We believe your church and its members are doing the great deeds that may some day achieve a true brotherhood of man." We knew that. This is the greatest brotherhood in all this world anywhere. And then from a Catholic: "A wonderful product and something other faiths might well copy." A Methodist: "I'm flabbergasted"—whatever that means! An Episcopalian: "Beyond belief."

Now I want to read you just a few words from people who attended the New York Fair, and they had a book there where these impressions could be written after they had seen our dis-



play. First, a Catholic priest: "I think I will leave my priesthood and join you." A Lutheran from New York: "It is very difficult and words cannot express the true feeling of goodness one gets while touring your pavilion." A Catholic from New York: "There is hope for the world with people like you." A Protestant: "I love it—sounds great. Please send me someone." There are a lot more just like that, but I wanted you to hear a few.

Now there must be something to this institution. Isn't that what Isaiah meant when he said that he would set

an ensign to the nations? People see that we are doing things differently than they have been done before. We had a man on the campus at Brigham Young University in June 1968. He said that he had been at that university in Provo, Utah, year after year since 1940, and then he added this: "I am becoming convinced that the only salvation for the United States is for all Christians converting to Mormonism." They will be converted just as fast as our great army of Mormon missionaries can reach them; and if, in the words of Jesus, they truly hunger

and thirst after righteousness, they shall be filled.

God bless you all, brothers and sisters. We have the greatest thing to offer in all this world. It is the restored gospel of the Lord Jesus Christ. It is not a reformation. It came from heaven, from holy messengers, and I bear you that witness because I know it as I know that I stand here. May God help us to share it with our neighbors and our friends and the whole world, I pray, and ask God to bless you all in the name of the Lord Jesus Christ. Amen. ○

# The Principle of Unity

Theodore M. Burton

*Assistant to the Council of the Twelve*

● My brothers and sisters: One of the most beautiful prayers ever offered is found recorded in the Gospel of John. It was given as Jesus opened his heart in prayer to God the Eternal Father, pleading for unity not only among the apostles, but also asking that those who follow their words might reach a state of unity such as that found in the Godhead. They were to preach a gospel of peace and love, and so he said:

"Neither pray I for these [the apostles] alone, but for them also which shall believe on me through their word;

"That they all might be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me." (John 17:20-21.)

Our present world is torn by argument, dissension, violence, war, and rumors of war, and because of the turmoil on every side, men's hearts are beginning to fail them. If men are to retain their sanity and hope, they must have an assurance of a peaceful solution for the ills of mankind. This assurance can be given if we who claim to be true followers of Jesus Christ

demonstrate that unity spoken of in that great prayer from which I have quoted Christ's plea for unity.

I feel impressed to stress the necessity for unity as one of the greatest needs of our present-day world. Not only does it apply to the world in general, but it is particularly important within the Church if we are to take our rightful place in leading mankind toward peace.

In our generation the Savior gave us a statement so often used by the late President J. Reuben Clark, Jr.: "... I say unto you, be one; and if ye are not one ye are not mine." (D&C 38:27.)

This doctrine is built upon true love, even the love of Christ, and is a most important principle of the gospel. Without the love of one man for another, how can justice and real freedom ever be achieved? Unless every man esteems his brother as himself and practices virtue and holiness before the Lord, how can that person hope to live in the presence of God, where unity, love, virtue, and truth abound? No unrighteousness can exist in the presence of God, and unless we learn to overcome disunity and unrighteousness here upon the earth, we cannot

hope to be restored to live in the presence of God the Eternal Father in the resurrection to come.

What causes disunity and friction? There are many reasons for disunity, but one of the principal reasons is the ego of man himself. I define this ego as the desire to be acknowledged as a person different from others. This desire is not evil in itself. In fact, properly directed, it can be a great virtue. There is a certain amount of faith or pride in one's self that every successful and happy person must have. Only when the ego develops into egotism must we beware. Ego becomes evil when a person becomes obtrusive and makes excessive reference to himself as to his own importance. Beware when a man or woman monopolizes conversations and shows a disregard for the opinions of others. When a man is not humble and seeks to excel and outdo others, he is in a very dangerous position. I feel such a spirit is born of selfishness and a lack of the true spirit of Jesus Christ.

An example of such a spirit is evident in the case of William W. Phelps. Brother Phelps was a good man and a capable man, but he be-

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came too ambitious, letting pride move him to seek honors to which he was not entitled. The Prophet Joseph loved that good man, as did the Lord also. As a result, he was given a warning against this fault in his character. The Lord warned him:

"And also let my servant William W. Phelps stand in the office to which I have appointed him, and receive his inheritance in the land;

"And also he hath need to repent, for I, the Lord, am not well pleased with him, for he seeketh to excel, and he is not sufficiently meek before me." (D&C 58:40-41.)

Elder Phelps failed to heed the warning, and one thing led to another until he actually rebelled against the Prophet Joseph. When he found himself kicking against the pricks of conscience, he repented, humbled himself, and apologized for his conduct. He was forgiven and brought back into full church fellowship. In my opinion he was a great man of courage who was not ashamed to acknowledge a fault and had the strength to overcome it. Not all men have the greatness of character that William W. Phelps had. Too many who seek to excel lack humility, and if they do not curb this fault they will lose their inheritance in the Lord's kingdom.

I suppose disunity in the Church begins when each of us becomes so wrapped up in our own interests and assignments that we lose the full perspective of the gospel of Jesus Christ as a united whole. We become so involved with our own particular interests that we forget that the gospel involves the whole of life. Sunday School, missionary work, priesthood, genealogy, temple work, welfare, home teaching, education, or whatever interest we have or church position we occupy at present is only part of the gospel whole. It is true that we are expected to push our own particular assignment, but not at the expense of others. It is most unwise to try to advance the field in which we are presently interested by downgrading the activities of others. We should never push one organization at the expense of another. An appreciation of diversification is the basis of unity. Though I strive to push priesthood, genealogy, and temple work with all my power, I should never resent any other gospel organization or principle within the Church structure, or sow discord among my brethren.

Unity can come when I learn to appreciate each person in the Church and the value of every aspect of church organization. This is true of a deacons quorum, and it is true of the highest quorum of the Church, that of the First Presidency. Loyalty among the men

of the Quorum of the Twelve Apostles is no more necessary for them than loyalty within a teachers or an elders quorum. When discussions arise among strong-minded men and women, anger must never be evident. Men and women should be free to state their opinions without fear, but they should do so without rancor or envy or belittling the character or abilities of other persons who hold differing opinions from their own. Only when we understand one another and appreciate one another can the Spirit of God enter our hearts, draw us one to another, and bring about unity.

Nowhere is this principle of consideration and love of one another more needed than in a discussion of gospel principles. The Lord has warned us not to preach tenets or opinions:

"And of tenets thou shalt not talk, but thou shalt declare repentance and faith on the Savior, and remission of sins by baptism, and by fire, even the Holy Ghost." (D&C 19:31.)

Tenets are the dogmas or principles generally accepted by a majority as true, whether those principles are factual or not. Thus we should not dispute with others about such matters, nor pursue discussions among ourselves about such matters that can cause feelings to be hurt or cause disputations to arise.

We should rather preach the first principles of the gospel, which are so necessary for our full growth and development. When we understand the basics or true fundamental principles of the gospel, we will not be buffeted by the doctrines and beliefs of men that so often lead to quarrels and misunderstandings. That is why the Lord went on to advise us:

"Behold, this is a great and the last commandment which I shall give you concerning this matter; for this shall suffice for thy daily walk, even unto the end of thy life.

"And misery thou shalt receive if thou wilt slight these counsels, yea, even the destruction of thyself and property." (D&C 19:32-33.)

We live in a world full of discord and disunity. We need not and must not become a party to that worldly way of living. Our role is that of peacemakers. As the Latter-day Saints of our Lord and Master, Jesus Christ, we must "therefore, renounce war and proclaim peace, and seek diligently to turn the hearts of the children to their fathers, and the hearts of the fathers to the children." (D&C 98:16.)

The need within the Church for a spirit of unity and loyalty and love is reflected in these words of the Savior from the Book of Mormon:

"... And there shall be no disputa-

tions among you, as there have hitherto been; neither shall there be disputations among you concerning the points of my doctrine, as there have hitherto been.

"For verily, verily I say unto you, he that hath the spirit of contention is not of me, but is of the devil, who is the father of contention, and he stirreth up the hearts of men to contend with anger, one with another.

"Behold, this is not my doctrine, to

stir up the hearts of men with anger, one against another; but this is my doctrine, that such things should be done away." (3 Ne. 11:28-30.)

When we hear our voices rise in speaking with one another, when we feel our faces getting flushed and red, when our muscles tense and we get warm under the collar, these are danger signals. It is time to repent and change whatever we are saying or doing. I plead for unity and considera-

tion among us who claim to be sons and daughters of God. I pray for that love and affection which characterizes the true disciples of Jesus Christ. May God bless us all to know with such a surety of heart that this is the true church and kingdom of Jesus Christ, that we will have character enough to practice those principles which we espouse.

I pray for this in the name of Jesus Christ. Amen. ○

# The Other Side of the Ship

Elder Boyd K. Packer

*Assistant to the Council of the Twelve*

● Recently two unusual gatherings of young people have caught the attention of the world. At White Lake, New York, nearly half a million young people gathered.

Later a similar gathering was held on the Isle of Wight. They came from all countries, from all levels of society.

These meetings were billed as music festivals. Certainly they did not come to hear the music—they came to be there.

These gatherings, so appealing to our youth, are unique in history, and they mean something.

Some suppose that the youth responded to political or philosophical motivation. It is not so. It would be a mistake to so conclude, even though they are deeply entangled in the political and social issues of today.

Frantically youth clings to whatever social issue is foremost at the moment, not realizing perhaps that it is not so much the cause that ignites them; it is rather having a cause that satisfies their need. Neither is it an intellectual movement, although it has many of the attributes. Nor is it a cultural one, though they have developed their own style of music, a vocabulary, art forms, and poetry. It is spiritual motivation that brings these young people together.

They may not know it, but a whole

generation of youth is athirst with an unquenched spiritual desire. As has been foretold:

"Behold, the days come, saith the Lord God, that I will send a famine in the land, not a famine of bread, nor a thirst for water, but of hearing the words of the Lord:

"And they shall wander from sea to sea, and from the north even to the east, they shall run to and fro to seek the word of the Lord, and shall not find it.

"In that day shall the fair virgins and young men faint for thirst." (Amos 8:11-13.)

Youth suffers from a lingering thirst that has become a drive. Though it gnaws within them, it is not physical. They want to know what it all means—they are seeking the true meaning of life. There is something missing from their lives, some vital substance that they have not tasted.

Many of them unfortunately seek it in physical satisfaction. They smash down the boundaries of morality and wantonly indulge themselves in every manner conceivable to the limit of physical experience, seeking in physical gratification some taste of life. They come away less satisfied than before, the thirst and the craving more acute.

Then many of them turn elsewhere,

seeking to escape the futility in life. They turn to drugs and find for a moment the escape they seek. At last their spirits soar. They reach beyond themselves, erase all limitations, and taste for a moment, as they suppose, that which they have been seeking. But it is a synthetic, a wicked counterfeit, for they return to a depression worse than the one they left.

Then they become players in the sadness of human tragedies. For, as they turn again to this release, they are not seeking what they sought before, but indulge to escape the consequences of each previous adventure with drugs. This is addiction! This is tragedy! This is slavery! When a remedy becomes worse than the disease, then we have found futility itself.

If one of these young people would listen for a moment—listen seriously enough that I could speak from the depths of my soul—there are some things I would tell him.

Why, he may first ask, do you appeal to me, the most criticized and uncomfortable of all in society? That is easy to answer.

First, you are right, you know, when you assess that most of society is interested only in immediate material success, too comfortable to really care, too preoccupied to listen to any significant message.





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things, perhaps you will at least listen.

We are trying to change things too.  
We have many thousands of young  
people, something like yourself, as-  
signed across the world to change  
people. But they must sift through  
literally thousands to find one who  
will listen—really listen.

We appeal to you because you are  
young. Our message requires a change  
so monumental that few but youth  
have the courage for it.

In your rebellion, so called, you have  
cut yourself loose from your moorings,  
perhaps even from family ties, and set  
adrift on the sea of life. Now you may  
be drifting on the right sea, you may  
even be in the right boat, but you  
might try fishing on the other side.  
Some others were fishing on the wrong  
side of the ship.

"And he said unto them, Cast the  
net on the right side of the ship, and  
ye shall find. They cast therefore, and  
now they were not able to draw it for  
the multitude of fishes." (John 21:6.)

When we mention that there is a  
spiritual answer to your need, I hope  
you don't dismiss it or ridicule the  
possibility. "Don't knock it till you've  
tried it" is sound counsel. If you  
haven't tried it yet, you are as yet no  
witness on the matter. Surely you have  
that much honesty.

You may say you've been to church,  
that you've tried religion and not been  
satisfied. That is little wonder. It  
isn't in them all, you know, only a  
flavoring of it. The substance of it, the  
fullness of it can be found in only one  
place. Perhaps you have looked for  
it here, in that one place, and have not  
found it. And so I repeat, you might  
try fishing on the right side.

No one can compel you to taste of  
this living water. It can come only  
when you consent. There are no con-  
scripts, only volunteers.

If you are to find it, you must pay  
more, by a thousandfold, than ever  
you paid before, reach farther than you  
have ever reached, use more courage  
and self-discipline than you ever knew  
you had. But at the end of all that  
comes the promise:

"Verily, thus saith the Lord: It  
shall come to pass that every soul who  
forsaketh his sins and cometh unto me,  
and calleth on my name, and obeyeth  
my voice, and keepeth my command-  
ments, shall see my face and know  
that I am;

"And that I am the true light that  
lighteth every man that cometh into  
the world." (D&C 93:1-2.)

I must be plain also to say to you,  
my young friend, that when you come  
to know, it will be on his terms—not  
on yours.

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"Therefore," he has said, "sanctify yourselves that your minds become single to God, and the days will come that you shall see him; for he will unveil his face unto you, and it shall be in his own time, and in his own way, and according to his own will." (D&C 88:68, *Italics added*.)

The fact—the positive, irrefutable truth—is that what you seek, my young friend, exists. And when you find it, it will not take you out of the world. You will find a greater need to be in the mainstream of life facing the same issues that are so disturbing to you now, but you'll face them with a different light.

It will not require that you give up

anything essential or fulfilling in life, whether it be physical, emotional, spiritual, or intellectual. You will be the same height, the same weight, you'll be under the necessity of eating to live and being sheltered. You'll have dislikes and likes, passions and desires. At first glance nothing will change at all, and yet positively everything will change.

We bid you—our restless, drifting, seeking youth—to come, quench that spiritual thirst.

The Lord has said: "Whosoever drinketh of . . . water shall thirst again:

"But whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give

him shall be in him a well of water springing up into everlasting life." (John 4:13-14.)

Oh, how we pray that as you drift, seeking everywhere, trying everything, that one day you will cast your net on the right side of the ship.

I bear to you my witness, as one among those authorized to bear that witness, that God does live, Jesus is the Christ, this is his church, The Church of Jesus Christ of Latter-day Saints. He directs his church and ministers in the midst of his Saints. There is a prophet of God directing this work. Youth is needed to carry it on. We bid you to come, in the name of Jesus Christ. Amen. ○

# Temples Are Essential

Eldred G. Smith

*Patriarch to the Church*

● We of The Church of Jesus Christ of Latter-day Saints have been accused of being peculiar in many ways, one of them being that we build temples and restrict entrance to them to members of special standards. We are asked, "Why do you build temples? Why is a temple different from other Church edifices? Why cannot anyone enter into the temple, like other Church buildings?"

In the time allotted to me I may not answer all these questions, but I want to show that temples are absolutely essential in the Church of Jesus Christ.

Temples are more than just a gathering place for the Saints, or who might call themselves Saints. They are holy edifices where the Lord God can talk to his people through the leaders, the prophets of God, and make his will known concerning them. Also, temples are holy edifices wherein sacred saving ordinances may be performed in such manner, and by proper authority, as to be acceptable to God our Father in heaven.

The Ark of the Covenant was so sacred that even the unauthorized were smitten with death who touched it, even to save it, as they thought, from falling to the ground.

Today, such severe penalty seems unnecessary. If you will note from published pictures of the temple interiors, the rooms are filled with chairs for large groups. If the room is full of people performing a sacred ordinance, it stands to reason there just isn't room for the onlooker.

The Lord said to Nicodemus, "Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God." (John 3:5.)

He instructed his apostles: "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost." (Matt. 28:19.) He also said, "He that believeth and is baptized shall be saved; but he that believeth not shall be damned." (Mark 16:16.)

Jesus Christ himself was baptized by

John the Baptist. When John seemed reluctant to baptize Jesus, who was a sinless man, Jesus said, "Suffer it to be so now: for thus it becometh us to fulfil all righteousness." (Matt. 3:15.)

If it was necessary for Jesus, a sinless man, to be baptized, how much more important and necessary for all other mortals on this earth to be baptized. Jesus went to him to whom the authority to baptize had been given.

Now what about all those who have not heard the teaching of Jesus, either in his day or since? Are they to be damned if they are not given the opportunity of hearing of baptism?

If God is just—and we know he is—then would not God be obligated to provide a way where all his children may hear the gospel plan and partake of his ordinances, regardless of when they lived upon the earth?

Peter tells us that between the crucifixion and the resurrection of Jesus, he "went and preached unto the spirits in prison; Which sometime were disobedient, when once the longsuffering

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of God waited in the days of Noah. . ."  
(1 Pet. 3:19-20.) Peter also declared:  
"For for this cause was the gospel  
preached also to them that are dead,  
that they might be judged according to  
men in the flesh, but live according  
to God in the spirit." (1 Pet. 4:6.)

The Savior established his organiza-  
tion on the earth during his ministry.  
He preached to the disembodied spirits  
after his crucifixion. He established  
his organization on this continent  
among the Nephites after his resurrec-  
tion. I think we can reasonably assume  
he also established his organization in  
the spirit world so the teaching of his  
gospel can be made known to all man-  
kind after death, if not during this  
lifetime. The ordinances of the gospel,  
however, must be performed on the  
earth. Hence, there must needs be a  
vicarious work done on the earth for  
those who have departed this life with-  
out such opportunities.

The entire life, crucifixion, and  
resurrection was a vicarious mission of  
our Savior. Then is it not right that  
he should ask us to be Saviors to our  
fellowmen, to perform, vicariously,  
saving ordinances for our ancestors?

The apostle Paul clinched his point  
to the Corinthians to prove to them the  
reality of the resurrection by asking  
them: "Else what shall they do which  
are baptized for the dead, if the dead  
rise not at all?" (1 Cor. 15:29.)

There is only one answer to this  
passage of scripture—a vicarious work  
of baptism for the dead was performed  
in those days.

In this dispensation the Lord re-  
vealed the following to the Prophet  
Joseph Smith:

"For there is not a place found on  
earth that he may come to and restore  
again that which was lost unto you, or  
which he hath taken away, even the  
fulness of the priesthood.

"For a baptismal font there is not  
upon the earth, that they, my saints,  
may be baptized for those who are  
dead—

"For this ordinance belongeth to my  
house, and cannot be acceptable to me,  
only in the days of your poverty, where-  
in ye are not able to build a house unto  
me." (D&C 124:28-30.)

Then the Lord gave a commandment  
to build a temple, or a house of the  
Lord, and added:

"For it is ordained that in Zion, and  
in her stakes, and in Jerusalem, those  
places which I have appointed for  
refuge, shall be the places for your  
baptisms for your dead.

"And again, verily I say unto you,  
how shall your washings be acceptable  
unto me, except ye perform them in a  
house which you have built to my  
name?

"For, for this cause I commanded  
Moses that he should build a taber-  
nacle, that they should bear it with  
them in the wilderness, and to build  
a house in the land of promise, that  
those ordinances might be revealed  
which had been hid from before the  
world was.

"Therefore, verily I say unto you,  
that your anointings, and your wash-  
ings, and your baptisms for the dead,  
. . . and for the glory, honor, and  
endowment of all her municipals, are  
ordained by the ordinance of my holy  
house, which my people are always  
commanded to build unto my holy  
name." (D&C 124:36-39.)

In accordance with commandment,  
the temple in Kirtland was built in  
which the keys to the sealing bless-  
ings were revealed. The keys of the  
gathering of Israel were restored. The  
promise made by Malachi was fulfilled,  
that Elijah the Prophet would come  
"before the coming of the great and  
dreadful day of the Lord:

"And he shall turn the heart of the  
fathers to the children, and the heart of  
the children to their fathers, lest I  
come and smite the earth with a  
curse." (Mal. 4:5-6.)

I would like to here thank the Re-  
organized Church of Jesus Christ of  
Latter Day Saints for taking good care  
of that building. It has fulfilled its  
original purpose, and the last time I  
saw it I was pleased with its good  
condition.

Land in Independence, Missouri, has  
been dedicated for a temple to be built  
sometime in the future, and I would  
like to thank those who are taking good  
care of that property. The Lord bless  
them for so doing.

Then the temple in Nauvoo was  
built with a baptismal font and special  
rooms for endowments and sealings,  
for both the living and the dead. This  
building was destroyed, but since then  
there have been 13 temples built, all  
active at present, with three more now  
getting started in construction. Many  
more will follow.

In addition to the baptisms for the  
dead, the sealing ordinances of celest-  
tial marriage for the living and the  
dead are performed in these temples.

I wish some of our men could see  
how readily the tears well up in the  
eyes of some of the women when I ask  
about their husbands. Some say, "He's  
not a member." Some say, "He isn't  
active" or "doesn't hold the Mel-  
chizedek Priesthood." Some say, "He's  
an elder, but just hasn't felt he is  
ready yet."

Many men spend large sums of  
money, even buy a special home or a  
car, just to make their wives happy; but  
the greatest happiness that could come



to either or both of them would be to so live as to be worthy to be sealed together as husband and wife for all eternity. There is no exaltation without the celestial sealing of marriage. This

must be done in the temple of God, either while living or vicariously after death. The home is the only eternal organization. These are the saving ordinances that can be performed only

in a temple, built and dedicated unto the Lord. Thus it is absolutely essential to build temples.

I so testify in the name of Jesus Christ. Amen. ○

# The Work of the Seventy

S. Dilworth Young

*Of the First Council of the Seventy*

● Fifty years ago my father was approached by our bishop as to the prospect of one of his sons going on a mission. After a dignified period of conversation, my father agreed to the proposition, and I was duly called.

I remember that I wondered how my father could support a missionary. We were poor, income from his business was spotty and inadequate to meet the ordinary expenses, yet he did not hesitate to tell the bishop that he would support me.

The first seven months went smoothly enough. I was working without purse or scrip for the first four months and required no more than \$5.00 per month for incidentals. The next three months cost me about \$40.00 per month. And then Father, caught in the inflation of 1920, was unable further to meet the cost of the mission. The fact that I stayed on the mission for 26 more months without help from home has been miraculous to me—not that I found money from miraculous sources or, like my maternal great-grandfather, opened my purse and there it was as needed—none of that. The way opened by perfectly natural means, and there was barely sufficient to meet the needs of the moment.

During that time, none of my family expected nor received any help or encouragement from the ward officials, stake officials, or from the Church.

I was ordained a seventy just before departing, but I didn't receive even a

Christmas card from my new quorum for the 33 months I was away. The elders quorum to which I had belonged showed no interest in me either, although I had been quite active in the quorum. I didn't expect any attention from either quorum, and I suspect the quorum did not expect to do anything for me. My quorum in those days did not seem to recognize the importance of being of help to its members. To them it was not what can the quorum do for you, but what can you do for the quorum. We lived for the organization and not for the members.

Not so today. Every quorum of the priesthood is alert to the needs of its members. Children of these members may go on missions. They know that they will be supported. No worthy member in the stakes of North America when ready for a mission will be refused. In their prosperity the quorums can easily take up the slack for those unable to bear the complete cost of the mission. They will be helped by their united brethren, and the burden is light.

It has not been so in the full-time missions outside of the United States. There, general economic depressions and the ravages of two great wars have taken an immense toll on the economic life of the people. Men and women of the Church in those nations have been unable to earn sufficient to send their children, with but few exceptions. The result has been that the young

men and women of these nations, while worthy and anxious to go, have been unable to do so.

This has caused a good deal of envy of their more affluent American missionaries, and it has caused some discouragement among them. To many of them it has appeared that the choice fruits of the gospel are not to be enjoyed, because of where they live. More serious has been the fact that these young people are the best possible missionary prospects for their countries. They know the language, the traditions, the mores of the people. They are the potential leaders of the Church in their lands.

There is a tendency on the part of people of other nations to think of us as an American church. When the missionaries are native born, people can better understand the universal nature of the Church. Our members then see that the responsibility becomes theirs as much as ours, and this will result in greater effort on their part.

Several years ago, the body of seventies of the Church undertook to assist the young men and women in foreign lands. From among the seventies was raised a sum of money to assist these prospective missionaries. On the basis of the missionary and his family's doing all they are able to do, the seventies give assistance for the remainder.

I am happy to report to the seventies this afternoon that to date the number of missionaries assisted has

been more than 600 in number. Currently the number in the field is 275. In no mission has a worthy applicant been refused. We have had assistance from elders quorums, high priests quorums, and from individuals not attached to any quorum. One of the large contributions comes from a man not a Church member. We should like to let all these people know that their contributions are of material assistance in the project.

It is difficult for many seventies to personally go on fulltime missions. They are rearing families and must support them. By supporting these young men and women in the missions, they in a sense project themselves into the mission field and thus discharge a part of their responsibility.

Now in lands all over the earth our young men and women look forward to being able to become missionaries. On their return home they become the leaders in branches and districts. They are our future investment in stake presidents and bishops for stakes yet unborn.

The quorums of seventy with a comparatively small membership of 23,000 may know that they are not laboring in vain. They are building a house to the Lord, and the fruits of their effort

will continue to rain down blessings on their heads.

We constantly remember, as charged in the Doctrine and Covenants, that "the Seventy are also called to preach the gospel, and to be especial witnesses unto the Gentiles and in all the world—thus differing from other officers in the church in the duties of their calling." (D&C 107:25.)

Therefore, to further missionary work is what we should be doing. We must enlarge our efforts to the end that the whole world will hear the gospel and that those who are to come out of the world into the fold of the Lord Jesus Christ will come.

We realize too that the "whole world" is here as well as in the remote corners of the land mass of Eurasia. The stake missions are our most fertile sources of converts. Where our people are gathered, where we have wards and stakes, where we have buildings and facilities, is our best opportunity—there also is the world. By our merely living the principles of the gospel, people cannot help seeing the light shining on the hilltop, and seeing will want to partake of the good fruit of the gospel that it illuminates. For those whose heads are down, if we live as we should, all we need to do is to say to

them, "Look up, see! The light shines for you." Earnest effort to this end will bring greater results.

The seventies quorums are aware that the field to be harvested is very large and that the work must be pursued with great vigor while the day lasts. Our constant prayer is to be anxiously engaged in carrying forth the missionary work and to stand true to the First Presidency and the Twelve as they direct us and point the way we should go. This great work is under the divine guidance of God the Eternal Father, who is a living, exalted being of flesh and bone—not the flesh and bone that you and I know, but resurrected, glorified flesh and bone filled with light. Indescribable is his person. There are not words to picture that glory; it is not earthly—it is heavenly.

His Son is like him. Through the Son of God, Jesus Christ, we have hope that eventually we can become like them. We must learn to know them, and knowing them we may share the truth announced by the Lord himself that to know them is to have eternal life. This church is their earthly kingdom, and President David O. McKay is the prophet through whom they speak in our day. This I witness in the name of Jesus Christ. Amen. ○

# A Salute to YWMIA

Delbert L. Stapley

*Of the Council of the Twelve*

● My brothers and sisters, when considering the history of the various organizations of the Church, I am reminded of the statement by David Everett:

"Large streams from little fountains flow,

Tall oaks from little acorns grow."

No one society or no one organization has sprung at once into full,

perfect maturity. Most good and great thoughts and things are a growth, not a sudden perfection, and so it was with the Young Women's Mutual Improvement Association. This being their centennial year, it seems appropriate at this conference to recognize this important young women's organization and program.

Visualize the setting existing when

President Brigham Young established the beginning organization, called in those days the Retrenchment Society. He was disturbed about his daughters' somewhat worldly interests and actions. He worried about their spiritual and intellectual development and was concerned over the growing trend toward materialism, commercialism, and sophistication among the younger

Church members. His daughters seemed to reflect the general trend he had observed among the young women in Zion, whose main interests were young men, socials, theater, ice skating, sleigh and hay rides, picnics, and clothes.

As President of the Church and a former governor of the Territory of Deseret, Brigham Young felt personally responsible for the moral and social welfare of all the residents of the territory.

The young men did not seem to be such an immediate problem, as many were pursuing higher education and becoming well versed in the scriptures and preparing for missions. Others were kept busy in agricultural and industrial pursuits—building homes, stores, ward houses, roads, and working on the construction of the temple.

The family home required help from the young women, with miscellaneous household tasks and caring for the sick.

President Young's thoughts turned to his own daughters, knowing their needs for improved womanly virtues and their qualifications for a more complete and abundant life.

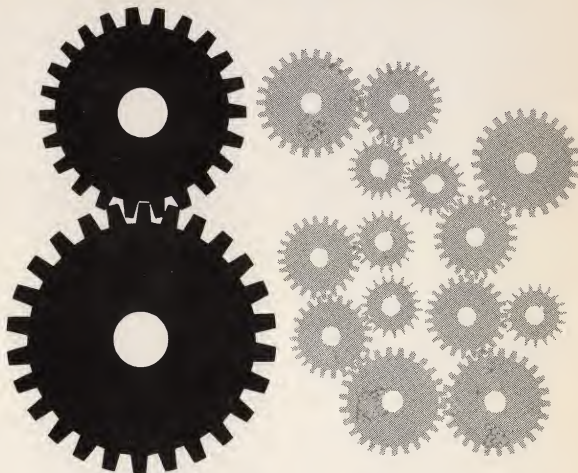
He asked Sister Eliza R. Snow to notify all his family to assemble in the Lion House, as he had important matters to present to them. The scene in the quaint parlor was a memorable one. Following the evening family prayer, President Young dismissed his sons and younger daughters, looked around at the lovely faces of his older daughters, and said: "All Israel are looking to my family and watching the example set by my . . . children. For this reason I desire to organize my own family first into a society for the promotion of habits of order, thrift, industry, and charity; and, above all things, I desire them to retrench from their extravagance in dress . . . in your speech, . . . wherein you have been guilty of silly . . . speeches and light-mindedness of thought. Retrench in everything that is bad and worthless, and improve in everything that is good and beautiful." (Susa Young Gates, *History of the Young Ladies' Mutual Improvement Association*, pp. 8-9.)

The word *retrench* may to this generation sound rather archaic and outmoded. The dictionary defines retrench: to cut down, reduce or diminish, curtail, to economize.

The last sentence of the quotation is thus made more meaningful. "Retrench in everything that is bad and worthless, and improve in everything that is good and beautiful."

With mixed emotions, the daughters of Brigham Young accepted the challenge he had given them. Eliza R. Snow recorded his words and wrote

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the subsequent resolutions to guide the organization. She knew that as a prophet of God he had organized the Retrenchment Society through divine inspiration, not just for his own family, but for the benefit and blessing of all young ladies of the Church.

Soon they caught the spirit and became involved in striving to be "worthy of imitation." Before a year had gone by, young ladies all over the valley were holding meetings in parlors, schools, and ward houses.

As Brigham Young watched the Retrenchment Society bless every Mormon community, he became concerned about the general welfare of the young men of the Church, especially during the winter months when time hung more heavily on their hands. In those early days the social structure was simple. There was very little in the way of sports or commercial amusement, and he felt the young men also needed a program of involvement. Junius F. Wells was given the assignment to organize societies among the young men of the Church for their mutual improvement. This led to the organization of the Young Men's Mutual Improvement Association. The Retrenchment Society thereafter, and until recent years, became known as the Young Ladies' Mutual Improvement Association.

Brigham Young explained: "Ours is a religion of improvement; it is not contracted and confined, but is calculated to expand the minds of the children of men and lead them up into the state of intelligence that will be an honor to our being." (*Journal of Discourses*, Vol. 10, p. 290.)

What he said a century ago is so applicable to the young people of the Church today. With this in mind, I would like to direct some thoughts to our youth.

As children of promise, do not choose to be common; rather, choose to excel. There is no prominent place in the society of men and women today for the mediocre. Strive for perfection and you will attain perfection in many areas and approach it in others. You have a rich heritage. Be unafraid to think and act in accordance with gospel principles, and enjoy the benefits and blessings of it as you fulfill on earth the full measure of your creation as a child of God.

Set goals in life and achieve them. Don't be quitters or failures; I believe the current word is "losers." Rather, be steadfast in attaining righteous, soul-satisfying goals.

Failure weakens one's incentive, purpose, and character, just as success strengthens these desirable attributes. The adage "Nothing succeeds like suc-

cess" is true. Keep the aura of success and achievement with you.

Opportunities come to those who are better prepared by knowledge, training, desire, and are firm in determining what they want to do and become.

The Lord Jesus Christ is directing his church here on earth; therefore, the high standards for Mormon youth will never change. The world may lower its standards, but the Church can never do so, because God has revealed the way all faithful members should live.

Do not place man's science, his philosophies or sophistries above or on an equal plane with the truths revealed of God. The philosophy of man can rise no higher than the mind of man who created it. True philosophy is found only in the gospel of Christ. It is the Lord's way of life for mankind. The apostle Paul counseled: "Be not deceived; God is not mocked; for whatsoever a man soweth, that shall he also reap." (Gal. 6:7.)

H. S. Johnson expressed it in these words: "Great thoughts alone change men and women. By the great thoughts of Jesus, men and women, for some two thousand years, have been changed from folly to the ways of wisdom, from baseness to wholesomeness, from cruelty to mercifulness, from sin to righteousness."

My young brothers and sisters, seek for the knowledge and faith that saves. Choose your companions well, and be a person sought out by others as a proper companion. Hold high the standards and ideals of the gospel. Do not follow the crowd; they can be wrong and often are. Do not waver or settle for anything less than you are worthy and entitled to receive. To compromise is to give up something—and to give up something is to lose.

Grow spiritually, mentally, and physically into the full stature of intelligent youth; cultivate desires for beneficial service to mankind in whatever life's activities you choose to follow.

You are living in a modern world. You should learn how to live in the presence of these modern conditions and still express a wholesome, righteous response to them.

President J. Reuben Clark, Jr., warned the membership of the Church: "If there was a time in our history when we must be on guard against the insidious influences and propaganda of the churches of the world, and the atheists of the world, that time is today."

The eyes of the world are more and more upon the Church. We are becoming better known, and because of our high standards, more is expected of us. We should live as people expect

us as Church members to live. This does not mean giving up our initiative and living only to be seen of men, but to live as we know we should live and as our Heavenly Father wants us to live. Here is his admonition: "Verily, I say unto you all: Arise and shine forth, that thy light may be a standard for the nations." (D&C 115:5.)

Cultivating a strong testimony of the gospel will develop a feeling of self-worth that will cause one to be humble and meek and yet not subject to the domination of evil, designing persons or institutions.

Resist temptation and keep yourselves free from sin and its sorrows. Third Nephi records Jesus' admonition to his followers: "Behold, verily . . . I say unto you, ye must watch and pray always lest ye enter into temptation; for Satan desireth to have you, that he may sift you as wheat." (3 Ne. 18:18.)

But the Lord promises: "Be faithful unto the end, and lo, I am with you. These words are not of man nor of men, but of me, even Jesus Christ, your redeemer, by the will of the Father." (D&C 31:13.)

I have seen the heartaches and sorrows of persons who have sinned and lost membership in the Church. The Lord, however, is merciful and forgiving and rejoices in the truly repentant soul. I plead with you young people of the Church to avoid the snares and pitfalls of sin that lead to one's unhappiness and so often to the destruction of everything that is pure, noble, and good in life.

It is incumbent upon each of us to see the full picture of God's complete plan for his children—one's preexistence, mortality, and immortality and eternal life. Each should chart his life's course according to gospel principles and standards.

It is the beginning of the second century of the Young Women's Mutual Improvement Association. One hundred years ago it was organized in one family, one community, one territory, and one country. Today it has a membership of approximately 360,000 young women and is organized on nearly every continent in the world.

Many teachers and leaders are involved in initiating and directing the best possible programs for the youth of the Church. Times have changed, the programs have changed, but the original purposes and principles have not, nor will they ever change until a higher order is revealed.

The Young Women's Mutual Improvement Association supports and enhances the beautiful ideal of family life. It provides for young women abundant and wholesome social and



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recreational experiences. It fosters friendships. It directs toward worthwhile goals. It promotes the mastery of good habits. It develops talents and intelligence. It provides the opportunity for members to increase their knowledge of and appreciation for the beauties and wonders of the world around them. It teaches the satisfaction of service to others. It deepens testimonies that God is their Father, that Jesus Christ is his Son, and that the Presidents of the Church are prophets of God.

And now to you dedicated parents, teachers, and leaders: Continue your interest and service to youth. Go the extra mile—go beyond the class—go beyond the scheduled activities. Listen to them and learn to know their problems. Let them know you love them and will do all in your power to strengthen them. They are the elect of God's children.

The family home evening stressed by Church leaders today is an important time and place to teach these noble concepts to youth.

Remember, MIA leaders, youth come to you at a most critical period of their lives. They are wavering between childhood ideals and a maturity that comes with adulthood.

There are movies and television programs with poor standards that stress violence and place improper emphasis on sex. Perhaps these things are difficult to abolish; therefore, you must succeed in teaching chastity as a way of life, despite the existence of these and other temptations to which youth are subjected. Modern styles and immodesty of dress certainly are contributing factors to evil.

Develop within youth a desire to obtain the blessings promised to the faithful.

Alma, a Book of Mormon prophet, counseled:

"Preach unto them repentance, and faith on the Lord Jesus Christ; teach them to humble themselves and to be meek and lowly in heart; teach them to withstand every temptation of the devil. . . .

"Teach them to never be weary of

good works, . . . for such shall find rest to their souls." (Al. 37:33-34.)

Tryon Edwards hit a key note when he said, "People never improve unless they look to some standard of example higher and better than themselves."

Exemplary parents and leaders become a stabilizing influence for good and righteousness in the lives of youth.

The Young Women's and Young Men's Mutual Improvement Associations have blessed every boy and girl, every leader, every family, every community touched by their influence; and all their accomplishments glorify our Father in heaven, for this is his plan that his children might also be glorified.

I pray the good Lord will bless these two splendid youth organizations and bless us leaders that we will be interested in the organizations and the welfare of youth and do all within our power to strengthen their faith and their testimonies so that their lives will be in harmony with the divine will. This I pray humbly in the name of Jesus Christ. Amen. ○

Saturday morning session, October 4, 1969

# The Crucible of Adversity and Affliction

Marion G. Romney

*Of the Council of the Twelve*

● President McKay, other members of the General Authorities, brothers and sisters, and listeners throughout the world:

I have selected as the subject of my remarks today "The Crucible of Adversity and Affliction," something with which we are all well acquainted. My purpose is to give comfort and courage to the weary and heavy-laden, among whom we all, at times, find place.

Latter-day Saints know that much of pain and suffering would be avoided if the people would accept and follow the Savior. Our mission, as a church,

is to bring people to a knowledge of Christ and thus avoid all unnecessary suffering. We are aware, however, that should all men accept and live his teachings, adversity and affliction would still abound because, in the words of the Prophet Joseph Smith, "Men have to suffer that they may come upon Mount Zion and be exalted above the heavens." (*Documentary History of the Church*, Vol. 5, p. 556.)

This does not mean that we crave suffering. We avoid all we can. However, we now know, and we all knew when we elected to come into

mortality, that we would here be proved in the crucible of adversity and affliction.

As our Heavenly Father, in that great pre-earth council referred to here this morning by President Tanner, "stood in the midst of" us, his spirit children, and announced his plan for bringing "to pass" our "immortality and eternal life" (Moses 1:39), he said, ". . . We will go down, . . . and . . . make an earth whereon these may dwell;

"And we will prove them . . . to see if they will do all things whatso-



ever the Lord their God shall command them." (Abr. 3:24-25.)

The Prophet Joseph Smith said that "the organization of the spiritual and heavenly worlds, and of spiritual and heavenly beings . . . were . . . voluntarily subscribed to their heavenly estate by themselves." (DHC, Vol. 6, p. 51.)

The Father's plan for proving his children did not exempt the Savior himself. The suffering he undertook to endure, and which he did endure, equaled the combined suffering of all men. Eighteen hundred years after he had endured it, he spoke of it as being so intense that it "caused myself, even God, the greatest of all, to tremble because of pain, and to bleed at every pore, and to suffer both body and spirit—and would that I might not drink the bitter cup, and shrink—"

"Nevertheless, [he concluded,] glory be to the Father, and I partook and finished my preparations unto the children of men." (D&C 19:18-19.)

President Brigham Young pointed out that the intensity of Christ's suffering was induced by the withdrawal from him of the Father's Spirit. And I quote from Brother Young:

" . . . at the very moment . . . when the crisis came . . . the Father withdrew . . . His Spirit, and cast a veil over him. That is what made him sweat blood. . . . he then plead with the Father not to forsake him. 'No,' says the Father 'you must have your trials, as well as others.'" (*Journal of Discourses*, Vol. 3, p. 206.)

The severity of the suffering incident to the withdrawal of the Father's Spirit is intimated in the Lord's statement, through the Prophet, to Martin Harris, in which he said:

" . . . repent . . . lest you suffer these punishments of which I have spoken, of which in the smallest, yea, even in the least degree you have tasted at the time I withdrew my Spirit." (D&C 19:20.)

Fortunately, we need not endure such suffering because Jesus endured it for us, provided, of course, that we bring ourselves, through righteous living, within the reach of his atoning sacrifice.

However, just as Jesus had to endure affliction to prove himself, so must all men endure affliction to prove themselves.

"Abel was slain for his righteousness. . . . Abraham . . . was laid upon the iron bedstead for slaughter; and . . . cast into the fire. . . . Moses . . . was driven from his country and kindred. Elijah had to flee his country. . . . Daniel was cast into a den of lions: Micah was fed on the bread of affliction; and Jeremiah was cast

into the filthy hole under the Temple. . . .

" . . . all the Saints . . . prophets and apostles, have had to come up through great tribulation. . . ." (*Teachings of the Prophet Joseph Smith*, 1938 ed., pp. 260-61.)

From his own experiences, the Prophet Joseph was eminently qualified to talk about affliction, and this he most eloquently did.

Writing from Liberty Jail in March 1839, he revealed something concerning the tribulations then being endured by him and his associates.

" . . . we have been taken prisoners charged falsely with every kind of evil, and thrown into prison, enclosed with strong walls, surrounded with a strong guard, who continually watch day and night as indefatigable as the devil. . . .

" . . . we are compelled to hear nothing but blasphemous oaths, and witness a scene of blasphemy, and drunkenness and hypocrisy, and debaucheries of every description." (DHC, Vol. 3, p. 290.)

But even as he protested these atrocities, his soul expanded as he endured them. To the Saints—who themselves (at that time some 12 to 15 thousand of them) were being ravished and plundered, robbed and driven from their homes, in the dead of winter—he said: " . . . our circumstances are calculated to awaken our spirits to a sacred remembrance of everything, and we think that yours are also, and that nothing . . . can separate us from the love of God and fellowship one with another; and that every species of wickedness and cruelty practiced upon us will only tend to bind our hearts together and seal them together in love. . . ." (DHC, Vol. 3, p. 290.)

A little later on in his letter he added this:

"And now, beloved brethren, we say unto you, that inasmuch as God hath said that He would have a tried people, that He would purge them as gold, now we think that this time He has chosen His own crucible, wherein we have been tried; and we think if we get through with any degree of safety, and shall have kept the faith, that it will be a sign to this generation, altogether sufficient to leave them without excuse; and we think also, it will be a trial of our faith equal to that of Abraham, and that the ancients will not have whereof to boast over us in the day of judgment, as being called to pass through heavier afflictions. . . ." (DHC, Vol. 3, p. 294.)

And then, speaking for himself and his fellow prisoners, he said: " . . . in His Almighty name we are determined to endure tribulation as good soldiers unto the end." (DHC, Vol. 3, p. 297.)

And counseling the Saints to do likewise, he said: " . . . let thy bowels . . . be full of charity towards all men. . . ." (DHC, Vol. 3, p. 300.)

This admonition, considered in light of the circumstances under which it was given, seems to me to almost equal the Master's statement from the cross: "Father, forgive them; for they know not what they do." (Luke 23:34.)

The Prophet's soul never could have reached these heights without enduring well the tribulations and afflictions heaped upon him.

President Brigham Young is quoted as observing that the Prophet was more perfect in 38 years, with the severe tribulation through which he passed, than he would have been in a thousand years without it. (Truman G. Madsen, *Eternal Man* [Deseret Book Company, 1966], p. 61.)

The Prophet's appreciation and gratitude for the kindness of a friend, the "pure love of Christ" which filled his soul, and the assurance given him by the Lord, he expressed in the following passage. (As I read it, note how it reveals the purity of his heart, the tenderness of his spirit, and the nobility of his soul.)

" . . . those who have not been enclosed in the walls of prison without cause or provocation, can have but little idea how sweet the voice of a friend is; one token of friendship from any source whatever awakens and calls into action every sympathetic feeling; it brings up in an instant everything that is passed; it seizes the present with the avidity of lightning; it grasps after the future with the fierceness of a tiger; it moves the mind backward and forward, from one thing to another, until finally all enmity, malice and hatred, and past differences, misunderstandings and mismanagements are slain victorious at the feet of hope; and when the heart is sufficiently contrite, then the voice of inspiration steals along and whispers, [My son, peace be unto thy soul; thine adversity and thine afflictions shall be but a small moment; and then if thou endure it well, God shall exalt thee on high. . . .]" (DHC, Vol. 3, p. 293.)

No wonder the Lord could say to him, as he did, " . . . I seal upon you your exaltation, and prepare a throne for you in the kingdom of my Father, with Abraham your father.

"Behold, I have seen your sacrifices, and will forgive all your sins; I have seen your sacrifices in obedience to that which I have told you. . . ." (D&C 132:49-50.)

Now, as I noted in the beginning, my desire is to comfort and encourage and inspire all you faithful, humble people who are enduring, with patience and

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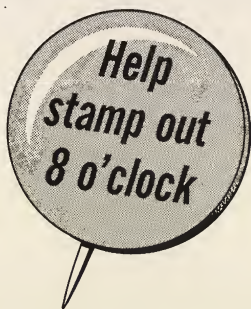
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loneliness, pain, sorrow, and at times almost despair; you who languish in hospitals and nursing homes, and all you other shut-ins; you who mourn the loss of loved ones by death or transgression; you who are experiencing diminution of strength in mind and body. In sympathy and love I say to you and all the rest of us who are being tried in the cruellest of adversity and affliction: Take courage; revive your spirits and strengthen your faith. In these lessons so impressively taught in precept and example by our great exemplar, Jesus Christ, and his Prophet of the restoration, Joseph Smith, we have ample inspiration for comfort and for hope.

If we can bear our afflictions with the understanding, faith, and courage, and in the spirit in which they bore theirs, we shall be strengthened and comforted in many ways. We shall be spared the torment which accompanies the mistaken idea that all suffering comes as chastisement for transgression. We shall be comforted by the knowledge that we are not enduring, nor will we be required to endure, the suffering of the wicked who are to "be cast out into outer darkness [where] there shall be weeping, and wailing, and gnashing of teeth." (Al. 40:13.)

We can draw assurance from the Lord's promise that "he that is faithful in tribulation, the reward of the same is greater in the kingdom of heaven."

"Ye cannot behold with your natural eyes, for the present time, [he said,] the design of your God concerning those things which shall come hereafter, and the glory which shall follow much tribulation.

"For after much tribulation come the blessings. . . ." (D&C 58:2-4.)

We can experience what Paul was expressing in his epistle to the Romans, when he said:

"Therefore being justified by faith, we have peace with God through our Lord Jesus Christ:

"By whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God.

"And not only so, but we glory in tribulations also; knowing that tribulation worketh patience;

"And patience, experience; and experience, hope:

"And hope maketh not ashamed; because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us." (Rom. 5:1-5.)

In conclusion, I testify to the truthfulness of these things. They are part and parcel of the restored gospel of Jesus Christ. I know they are true. I have read and been impressed by the testimony of others. Paul, for example, having thrice sought the Lord to re-

move "a thorn in the flesh," was answered: "My grace is sufficient for thee: for my strength is made perfect in weakness." Then Paul answered: "Most gladly therefore will I rather glory in my infirmities, that the power of Christ may rest upon me.

"Therefore I take pleasure in infirmities, in reproaches, in necessities, in persecutions, in distresses for Christ's sake: for when I am weak, then am I

strong." (2 Cor. 12:9-10.)

Not only have I been impressed by the testimonies of others; I have been eyewitness to the operation of these principles in the lives of my own acquaintances. I have seen the remorse and despair in the lives of men who, in the hour of trial, have cursed God and died spiritually. And I have seen people rise to great heights from what seemed to be unbearable burdens.

Finally, I have sought the Lord in my own extremities and learned for myself that my soul has made its greatest growth as I have been driven to my knees by adversity and affliction.

To these things I bear solemn witness in the name of Jesus Christ, our beloved Savior, and in his name I invoke a comforting and sustaining blessing upon each of you. In the name of Jesus Christ. Amen. ○

# Godless Forces Threaten Us

Ezra Taft Benson

*Of the Council of the Twelve*

● My brethren and sisters, seen and unseen, godless forces threaten us of the free world. My text is from Paul's timely admonition:

"Put on the whole armour of God, that ye may be able to stand against the wiles of the devil.

"For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places." (Eph. 6:11-12.)

A modern-day prophet has said, "... when acts and schemes are manifestly contrary to the revealed word of the Lord, we feel justified in warning people against them. We may be charitable and forbearing to the sinner, but must condemn the sin..." (David O. McKay, quoted in *Statements on Communism and the Constitution of the United States* [Deseret Book, 1964].)

Correspondence and the printed word, crossing my desk daily, proclaim the deep concern and agonizing fear of alert people, especially concerned parents, in my own and other Christian nations, fear for the future of America and the free world, fear we may lose

all we hold dear, and soon.

While most Americans continue to enjoy their comfortable complacency, the fact remains that the American way of life, with its spiritual foundation, is under powerful attack.

The godless worldwide Communist conspiracy expects one day soon to take over the United States. With the active support of some 150 known or suspected Communist fronts and infiltrated groups identified by the FBI (*Human Events*, September 20, 1969); with almost half the student bodies of colleges and universities of America reported to have elected presidents who support the revolution; with acts of treason against the United States committed daily throughout the nation, and laws on treason and sedition shattered by decisions of the Supreme Court; with riots in 125 cities within five days' time, 2,600 buildings burned and 713 of them in the nation's capital; with revolutions interrupting operations of 200 colleges and universities since Christmas; with the Reds ordering the New Left to "close down 100 universities in 1970"; and with the constant aid of leftists, dupes, fellow travelers, and complacent citizens, the

conspiracy is now moving into what they claim is the final stages for a nationwide "revolutionary take over." (*The National Program Letter*; Dr. McBirnie's *Newsletter*, both October 1969.)

Some of the most prominent targets now under withering fire in this war against us are the Ten Commandments, the Sermon on the Mount, the Constitution of the United States, the institution of private property, and the basic concepts of the gospel of Jesus Christ. Surely this is a time when consideration might well be given by the people of America, and the entire free world, to the important matter of citizenship responsibility and, more importantly, membership in the churches of the free world.

Today we face insidious, devastating evils that are widespread. Aimed especially at the destruction of America—the last great bastion of freedom—with emphasis on our youth, the evils are everywhere, sponsored, promoted, and directed by the Communist conspiracy, fellow travelers, and dupes. Never has evil been presented in such an array of appealing forms. We face a most dangerous revolution in America, and it is



"...there are certain eternal verities, principles, that never change.

Jesus Christ is in very deed 'the way, the truth, and the life.'"

now in progress. According to the FBI, "It is well-planned, well-financed, and well-armed." As citizens of the greatest nation of the world, we face a deadly serious crisis. We must do battle with these evil forces on every front, now. Any delay will be disastrous. "We must begin aggression against evil. The time for procrastination and permissiveness is long past."

These atrocious, destructive evils are now revealed in our music, in our art, in sex perversion and so-called sex education in the schools, in destructive sensitivity training—a powerful form of Pavlovian brainwashing, as used by Communists on captured American servicemen in Korea and by Hitler in Nazi Germany.

These evils are prominent in the promotion of drugs—LSD, marijuana, and a host of others—in leading magazines and underground publications for youth; in TV, movie, and radio programs, in pornographic literature, in morally destructive paperback books available to all on newsstands, and in Communist-oriented anti-American organizations, such as SDS (Students for a Democratic Society).

These devilish forces "led generally by dirty minds in dirty bodies," seem to be everywhere. They are spreading into every segment of our social, economic, and religious life—all aimed at the destruction of one whole generation of our choice youth in preparation for the Communist take-over.

The godless Communists have declared, "We are going to destroy the moral character of a generation of young Americans, and when we have finished you will have nothing with which to really defend yourself against us." We may, as adults, close our eyes to them and keep our heads in the sand, hoping they will go away; but these evils are here, close by, working insidiously and destructively day by day, hour by hour, without ceasing. Will parents who have abandoned their responsibilities for the training and guidance of their children awaken and act before it is too late?

We may cry, "peaceful coexistence," but there is no such thing with the devil and his emissaries. We are at war—not a cold war, but a burning, searing hot war, the most serious war in the memory of man. We must win this war now. Will parents bestir themselves before it is too late? Will our political leaders really awaken to the danger? Will courageous action come before destruction falls? Will we as citizens rally prayerfully and actively to courageous leadership?

The Christian world—the real Christian world—knows that there are certain eternal verities, principles, that never change. Jesus Christ is in very deed "the way, the truth, and the life." The Ten Commandments are verily true. They form a permanently binding code of conduct that man cannot violate without drastic damage to both his material and his spiritual welfare. We know that God is not dead—that he is watching us—even though one of the Russian astronauts cracked: "We've been all over heaven" and we didn't see any sign of God."

Yes, godless forces do threaten our great civilization. These godless forces are forging a union of state and atheism. I quote in substance from the well-known constitutional lawyer, Dean Clarence E. Manion (see *Manion Forum* Broadcast 747, January 26, 1969):

Can you name the three kings who came out of the East bearing gifts for the Infant Jesus? St. Matthew called them the Three Wise Men of the Year One A.D. A few months ago a national magazine called the Apollo 8 Astronauts the Three Men of the Year 1968. But by whatever name they are called, these six famous men are now forever joined across the centuries by their colorful execution of the same high purpose. All of them followed their stars from the end of their earth to praise and glorify God.

The miracle for St. Matthew's men was the unerring accuracy of the Star of Bethlehem, which guided them to their divine destination. The wonder

of the world for 1968 was the apparent common faith, wisdom, humility, and, last but not least, the moral courage of Colonel Borman, Captain Lovell, and Major Anders, who, on Christmas Day, at the apex of history's then longest and most perilous voyage, gave praise and thanks to God, the Creator of heaven and earth, and implored his blessing upon all of the three billion listening people of this world.

When all of the facts, figures, and findings of the first incredible journey to the moon are finally evaluated and computerized, this unscheduled, unprecedented public act of religious faith and worship will be found, like the name of Abou Ben Adhem, to lead all the rest for all the years to come. Without the blessings of the Lord, all this would be quite impossible.

Those professed atheists, who have confidently relied upon science to dethrone and eclipse Almighty God, are already doing their manifold best, of course, to rub out all reference to the prayer in their recapitulation and evaluation of Apollo 8. The monitoring Communists in Moscow decided wisely to ignore it. But some others are unable to restrain their indignation and have probably been back to the United States Supreme Court seeking the same kind of prohibition against the public glorification of God in the heavens that they have so successfully maintained here on earth.

The justices may or may not welcome this new opportunity to reinforce their strange new doctrine of neutrality in the weird war that is being fronted against God and religion. Undoubtedly, the Court's ultimate decision will be influenced by what happens to the attitude of the American people in the meantime. For the real question now is this: How much longer will the American people—the whole Christian world—continue to tolerate the sadistic beating that religion has been taking in this country and elsewhere for the past 25 years?

Frankly recognizing that godless forces in this country have always been overwhelmingly outnumbered by the faithful, the first working principle of the anti-God strategists has been to move insidiously and always carefully to avoid anything that resembles a direct attack or a frontal confrontation with their opponents.

So in launching their campaign against God, the attackers proceeded first to ignore him in the secular press; second, to humanize him in the churches; third, to clobber him with ridicule on the campus; and, finally, to induce the courts to enforce official governmental neutrality in all litigated controversies about God and religion.

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course, these decisions establish a union of state and atheism. The accomplishment of this last objective has taken prayer out of the public schools; and if and when the judicial conclusion is extended to its logical limits, it will abolish tax exemption for church property, eliminate chaplains from the armed services, remove our motto "In God we trust" from our coins, and require major surgery upon our official salute to the flag.

We must realize that the anti-prayer decisions are simply a beguiling climax in the wide-ranging campaign against God and religion that has been sustained here in this country, and in many other nations, for more than three decades.

It was boldly begun here in 1933 (November 16), when the United States announced our diplomatic recognition of atheistic Soviet Russia. For 15 years the United States had refused to recognize the godless Moscow Communists, for the reasons published at length in 1920 by Bainbridge Colby, Secretary of State in the administration of President Woodrow Wilson. In concluding his long letter of documentation and explanation, Colby had said this: "There cannot be any common ground upon which the Government of the United States can stand with a power whose conceptions are so entirely alien to our own, so utterly repugnant to our moral sense."

This recognition, together with the abandonment of the inspired Monroe Doctrine, gave the Red atheists a big diplomatic sanctuary for the coordination and direction of their propagandist spies and saboteurs. These promptly infiltrated every branch of our federal government and later every segment of our economy, and more recently have established a godless base 90 miles from our shores. Our recognition broke the ice of American resistance to the acceptance of the Kremlin gangsters into the international community as a legitimate government and so strengthened their iron grip upon the tortured people of Russia and her satellites.

Judging by its demoralized works, atheism has now quit advancing in this country simply because it has arrived. Not just rhetorically but actually—our country is in an ungodly mess. City streets are terrorized by crime; our biggest and most expensive campuses are paralyzed by nihilism and anarchy; with special license from the Supreme Court, theaters are boldly featuring sex perversion and the newsstands are loaded with hard-core pornography. Big-name investigating commissions have told us all about riots, crime, progress, and poverty, but always in materialistic terms of money, housing,

social service jobs, and birth control—without a word about the possibilities for personal moral self-restraint.

What about our churches? You have heard the startling story of what scientific atheism has done to institutional religion in the United States and elsewhere.

But if atheism has taken over, then who and where are the atheists? It was sheer coincidence, of course, that the day after the 1968 astronauts gave us their inspiring prayer from the moon, the Gallup Poll reported that 98 percent of the American people believe in God. Fantastic? Not at all. How many avowed atheists do you know personally?

Gallup also found that 65 percent of us believe in hell and 60 percent of all Americans believe in the devil. Now just a word to this big majority who believe in the devil. Who, in your opinion, has masterminded this tragic transformation of the official, controlling American mind? The devil? Through Satan's communistic counterfeits to the gospel? Then, why don't we all say so?

Now to the 98 percent of us who believe in God: Well, the astronauts did something big about it. Now will you please do a little something about it when you get your next captive audience, however small it is?

Organized atheism, representing just two percent of our population, has contaminated—is still contaminating—the whole course of American life, of Christian life everywhere. In this country today a two percent tail is wagging the big 98 percent dog. Never in all history have so many been hornswoggled by so few.

For years we have all been obsessed with the iniquities of the Supreme Court. The way to do something about the Supreme Court is for the 98 percent of us to become obsessed with the omnipotent goodness of the Supreme Being. What do you suppose would happen in all branches of our government if the 98 percent of us would stop complaining and start working and praying?

We Americans have come almost a year with a new national administration in the United States. The world is watching. Perhaps now is the time to return to basic eternal concepts, to praise the Lord while we continue to work hard on the Congress, the President, and the Supreme Court.

Other nations might well follow a similar pattern of concern.

As Americans—as members of the worldwide Christian community—we can defeat the godless, atheistic forces that threaten us. Yes, with the help of Almighty God we can—we must—win

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the war against the evil forces which seem almost to overwhelm us. The eternal verities revealed from God, through his inspired prophets, have not and will not change.

Let us "put on the whole armour of God, that [we] may be able to stand against the wiles of the devil." There is no other way of safety.

God is not dead. He lives, for he has

appeared—together with his Beloved Son Jesus Christ—in our day. This I know, as I know that I live, and I bear this humble witness in the name of Jesus Christ. Amen. ○

Saturday afternoon session, October 4, 1969

# This You Can Count On

Richard L. Evans

*Of the Council of the Twelve*

● President McKay, and my beloved brethren and sisters:

My heart has been touched, as I am sure yours have been, by the beautiful singing of this MIA girls' centennial chorus. I am sure that for them, in their loveliness at this time of life, it is wonderful "to discover that they are being discovered!"

Now, with their presence and their participation, it would seem appropriate to turn to this year's MIA theme: "For the eternal purposes of the Lord shall roll on, until all his promises shall be fulfilled." (Morm. 8:22.) This, my beloved young friends, whoever you are, wherever you are, whatever you're thinking, wherever you're going—this, I promise you, you can count on.

We come to you today—to you, our beloved young people everywhere—with an awareness that you face a complexity of choices such as we at your age had never heard of, and yet with an awareness that the principles are as clear-cut as they ever were, as they always were.

And in the few moments I have, I'd like to touch quickly upon a number of subjects:

First, I know of no more complete or important commitment, in time or in eternity, than marriage. In marriage we choose the closest companion of our life. In marriage we choose the parents of our children and the heritage they have. Don't let this choice ever be made except with earnest, searching, prayerful consideration, confiding in

parents, in faithful, mature, trustworthy friends, making sure the person you marry shares your ideals, your convictions; a person with ambition, integrity, and intelligence; a person of cleanliness, of faith, of reverence and respect, to whom you would be willing to trust your children, and your own happiness, forever. Oh, be sure you choose a mate of character and kindness. And don't be stampeded by the music and the moonlight.

May I share a quotation from President Tanner that is much worth remembering: "The parents that you should honor more than any others are the parents of your children-to-be. Those children are entitled to the best parents that it is possible for you to give them—clean parents." (Church News, April 19, 1969, p. 2.)

And now on the matter of morality: May I cite two significant sources: "The finest piece of mechanism in all the universe," said Dr. David Starr Jordan, of Stanford University, "is the brain of man and the mind which is its manifestation. . . . The sober man is the one who protects his brain from all that would do harm. . . . The Twentieth Century . . . will be strenuous, complex . . . [and] will ask for men of instant decision, men whose mental equipment is all in order. . . . No one can afford to look downward for his enjoyments. . . . The pleasures of vice are mere illusions, tricks of the nervous system, and each time these tricks are played it is more and more difficult

for the mind to tell the truth. Such deceptions come through drunkenness and narcoticism. In greater or less degree all nerve-affecting drugs produce it: nicotine, caffeine, opium, cocaine, and [all] the rest, strong or weak. Habitual use of any of these is a physical vice. A physical vice becomes a moral vice, and . . . to cultivate vice is to render . . . our mind incapable of normal action. . . . One and all, these various drugs . . . tend to give the impression of a power or a pleasure . . . which we do not possess. . . . One and all their function is to force the nervous system to lie. One and all the result of their habitual use is to render the nervous system incapable of ever telling the truth. . . . Indulgence . . . destroys wisdom and virtue; it destroys faith and hope and love. . . . Whatever you do, . . . count all the cost."

Thus spoke the eminent educator, Dr. Jordan. And this he added: "To be clean is to be strong. . . . To say no at the right time, and then stand by it, is the first element of success. . . . He is the wise man who, for all his life, can keep mind and soul and body clean." (Selected from *The Strength of Being Clean and The Call of the Twentieth Century*.)

And now, for the second source: Dr. Frank Crane said: "Nature keeps books pitilessly. Your credit with her is good, but she collects. . . . She never forgets; she sees to it that you pay her every cent you owe, with interest. . . . Every generation a new crop of fools comes

on. They think they can beat the orderly universe. They conceive themselves to be more clever than the eternal laws. They snatch goods from Nature's store and run. . . . And one by one they all come back to Nature's counter and pay—pay in tears, in agony, in despair; pay as fools before them have paid." (*Four Minute Essays: Pay, Pay, Pay!*)

There isn't any way to cheat nature. To bypass law, to run away from life. The commandments haven't been repealed; the laws of morality, the spiritual laws, the laws of life are still in force and effect.

Oh, don't let others drag you down,

and don't drag yourself down. No matter what cynical or immoral or even honestly mistaken people may say, don't let them destroy your faith or your virtue, or lead you to a lower way of life.

And when they try to tell you what you're missing, you tell them *what they're missing*: peace and self-respect and a quiet conscience—happiness—and the assurance of the highest opportunities of everlasting life.

Now to turn to the question of love: There are tests to which love should be put. Don't trust the love of anyone who would propose to you what is improper. Don't trust the love of any-

one who would hurt or embarrass you or tempt you to evil, or endeavor to induce you to do that which would lead you to shame or sorrow.

The test of love is in how we live. If we do really love someone, we would do for them, or induce them to do, only what would be for their happiness and peace and protection, for their benefit and blessing.

If we truly love our parents, we will prove our love by living honorable lives and by respecting them, caring for them, taking them into our confidence.

If we love the Church, we will prove that love by how we serve and honor our membership in it.

Sometimes we say we love the Lord, but he has told us how to prove that love: "If ye love me, keep my commandments." (John 14:15.)

Don't be deceived by false or selfish or counterfeit love from any source.

Now, as to faith: Believe me, you can count on all that God has said. More than a hundred thirty-six years ago, to a young prophet he said simply, ". . . tobacco is not . . . good for man. . . ." (D&C 89:8.) It has taken medical science more than a century to prove that the Lord knew what he was talking about. When he tells us something, he expects us to believe it. It doesn't take faith to believe the Word of Wisdom any more. It just takes a little common sense.

I have been privileged to know some of the most brilliant men of the earth, in many countries, worldwide. I have a great respect for research and scholarship and for the skills and talents and minds of competent men. But I have never known a man who knew enough so that I was willing to trust him with my everlasting life. I only know one place to put such trust. Oh, I plead with you to go all the way with your Father in heaven, for you will see—all of us shall—in time and in eternity the promises of God fulfilled. This you can count on.

Now a word about repentance: It seems significant that repentance is given as the second great principle of the gospel: "Faith, repentance. . . ." (Article of Faith 4.)

We all make mistakes. If our repentance is sincere, we have the right to approach Him for forgiveness, but remember we are not entitled to any quota of mistakes. It is *always* better that we don't make them. And surely we shouldn't go on stupidly or stubbornly repeating the same old mistakes over and over again. We ought to have learned our lessons. It isn't enough to be just as good today as we were yesterday. We should be better. The Lord doesn't deal in theories. When



Richard L. Evans

## The Spoken Word

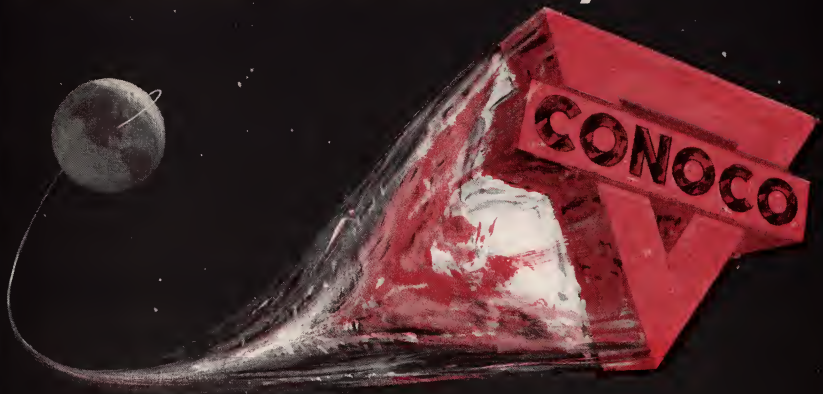
### A lesson from Huckleberry Finn

**C**oncerning this matter of supposed emancipation from morality, may we forthrightly face and reaffirm this fundamental fact: that unhappiness, frustration, and impairment of the minds and lives of young and old alike come with failure to keep the commandments. Explain it any way you will, in technical or in commonplace terms, or in the jargon of those who want to rid themselves of all restraint, yet it all adds up to an overwhelming evidence that in this we are dealing with eternal truths, and that men cannot escape the consequences of their own conduct—that, indeed, they pay a heavy price when they degrade their bodies, minds, and morals. Well, we cannot leave it there. There has to be an answer—and there is: The answer is the simple, honest process of repentance. But to be relieved of any burden at all, a person's repentance must go deep beyond the surface—a repentance that is honestly sincere; an actual change of heart, of life; a real and literal departure from the errors of the past. And those who try to lift the load in any other way will not find the peace they so much seek. This point is made by Mark Twain as, in ungrammatical and vernacular language, this simple, honest message comes from Huckleberry Finn: "It made me shiver," he said. "And I about made up my mind to pray and see if I couldn't try to quit being the kind of boy I was and be better. So I kneeled down. But the words wouldn't come. Why wouldn't they? It warn't no use to try and hide it from Him. . . . I knowed very well why they wouldn't come. It was because my heart warn't right, it was because I warn't square, it was because I was playing double. . . . I was trying to make my mouth say I would do the right thing and the clean thing. . . . but deep down in me I knowed it was a lie, and He knowed it. You can't pray a lie—I found that out."<sup>1</sup> So much for a lesson learned by Huckleberry Finn—a lesson all of us must sometime learn.

<sup>1</sup>Mark Twain, *Huckleberry Finn: You Can't Pray a Lie*, ch. 31.

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he says perfection is possible, we'd better be improving. But one of the most devilish doctrines that anyone could advocate would be to say that because someone had made a mistake, it wouldn't matter if he made one more, or many more. The best time to repent is now, before the next time.

But don't let anyone tell you ever that you are beyond repenting, or that there is no point in repenting, or that it is all right to postpone repentance.

I think it was our beloved Brother Harold B. Lee who said that the heaviest burden in the world is the burden of sin. Don't carry it around with you. Don't tamper with evil. Don't flirt with temptation. Don't live with a quarreling conscience. Confide in those who love you, who can help you—your parents, your bishops, your stake presidents. Clean out the clutter of the past and live to have peace and a quiet conscience.

Many centuries ago Mencius said, "Let men decide firmly what they will not do, then they will be free vigorously

to do what they ought to do." (*Discourses*, iv.) All of us ought to decide firmly what we will not do. We shouldn't have to argue with ourselves at each time of temptation. Taught as we are, our decisions against evil ought to be more or less automatic.

In the words of Marcus Aurelius, "If it is not right, do not do it; if it is not true, do not say it." (*Meditations*, Bk. xii, sec. 17.)

And now, as to law: We have seen men walk on the moon and we have marveled at the minds of men. But remember this: It was possible to go to and from the moon because there are laws that can be counted on, because the Creator keeps creation in its course.

I witness to you, my beloved young friends, that the moral and spiritual laws are as much in force and effect as are the physical laws.

Study, learn. Don't drop out. Seek wholesome knowledge. Develop your talents. Increase in competence. Take counsel. There is safety in counsel. Don't stubbornly and rebelliously de-

cide to go it alone in life. Keep your sense of humor. Keep your standards. Love and respect your parents. Keep close to the Church. Be active in it. Love and serve your country, your community. Love and enjoy life. Choose the right. Keep the heritage you have. Seek the guidance of your Father in prayer. Be happy. Have faith: "For the eternal purposes of the Lord shall roll on, until all his promises shall be fulfilled."

This I witness to you as I witness that God lives; that you are his children; that he sent his divine Son to show us the way of life and redeem us from death; that the gospel has been restored to earth. This you can count on—and your life can be as happy and wonderful as anyone would ever want—"not for just an hour, not for just a day, not for just a year, but always." (Irving Berlin, "Always.")

God bless you and be with you, my beloved young friends, this day—and always—I pray in the name of Jesus Christ. Amen. ○

# The Way, the Light, and the Life

Bernard P. Brockbank

*Assistant to the Council of the Twelve*

● My dear brothers and sisters: It is a joy to be in the atmosphere of peace and love, and that is what seems to be radiated here today. I would like to give a few general thoughts in the few moments that I occupy. I would like to quote a few statements from our Lord and Savior Jesus Christ.

Jesus said, "For I came down from heaven, not to do mine own will, but the will of him that sent me." (John 6:38.)

"For God sent not his Son into the world to condemn the world; but that the world through him might be saved." (John 3:17.)

Brothers and sisters, our assignment is not to condemn the world, but to help save the world.

"I am come that they might have life, and that they might have it more abundantly.

"I am the good shepherd: the good shepherd giveth his life for the sheep." (John 10:10-11.)

"... I am the way, the truth, and the life: no man cometh unto the Father, but by me." (John 14:6.)

"... I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life." (John 8:12.)

In Jesus Christ and his teachings and example we have God's truth; we have God's way and God's example for full and abundant life.

Jesus Christ, the Son of God, is the Savior of the world, the Messiah and Redeemer of all mankind, and the only mediator between God and mortal man.

Jesus said, "... no man cometh unto the Father, but by me." (John 14:6.)

The apostle Peter said, "Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved." (Acts 4:12.)

Jesus is the only mortal man who proved his divine godliness by the many miracles that he performed. He "rebuked the wind and the raging of the water; and they ceased, and there was calm:

"And they being afraid wondered, saying one to another, What manner of man is this! for he commandeth even the winds and water, and they obey him." (Luke 8:24-25.)

Jesus multiplied five loaves of bread and two fishes and fed five thousand hungry people. He "commanded the multitude to sit down on the grass, and took the five loaves, and the two fishes, and looking up to heaven, he blessed, and brake, and gave the loaves to his disciples, and the disciples to the multitude.

"And they did all eat, and were filled: and they took up of the fragments that remained twelve baskets full.

"And they that had eaten were about five thousand men, beside women and children." (Matt. 14:19-21.)

Before witnesses Jesus raised the dead maid and Lazarus. He took the dead maid by the hand and called, saying, "Maid, arise. And her spirit came again, and she arose straightway. . . ." (Luke 8:51-55.)

The people who were with Jesus when he called Lazarus out of his grave and raised him from the dead bear their records.

Jesus healed the blind, the crippled, and the sick.

The scriptures say Jesus was crucified for the sins of the world.

Jesus was the first to be resurrected from the dead.

The glorious resurrection was announced. "He is not here, for he is risen. . . ." (Matt. 28:6.)

"But now is Christ risen from the dead, and become the firstfruits of them that slept." (1 Cor. 15:20.)

Jesus appeared to his disciples. "Behold my hands and my feet, that it is I myself: handle me, and see; for a spirit hath not flesh and bones, as ye see me have." (Luke 24:39.)

Paul said, "After that, he was seen of about five hundred brethren at once. . . ." (1 Cor. 15:6.)

Many other miracles were performed by him. His teachings, his life, his death, his resurrection, and his ascension to the kingdom of God are evidence of his divinity.

Jesus is the God of love, the God of peace, the God of light.

The apostle John said, "This then is the message which we have heard of him, and declare unto you, that God is light, and in him is no darkness at all.

"If we say that we have fellowship

with him, and walk in darkness, we lie, and do not the truth:

"But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanse us from all sin." (1 John 1:5-7.)

"He that saith he is in the light, and hateth his brother, is in darkness even until now.

"He that loveth his brother abideth in the light, and there is none occasion of stumbling in him.

"But he that hateth his brother is in darkness, and walketh in darkness, and knoweth not whither he goeth, because that darkness hath blinded his eyes." (1 John 2:9-11.)

Today there is spiritual darkness in the world in many places and in the lives of many of the Lord's children. Much has been said in this conference relative to this.

Today there is widespread disrespect for God, disrespect for Jesus Christ and his teachings and commandments,



Richard L. Evans

## The Spoken Word

Take time for your children

**W**e "shall not pass again this way"—and in these swift-passing scenes and seasons there seems to come—insistently, almost above all else—this compelling cry: Take time for your children. More and more, professional people are telling us that children are shaped and molded at a very early age—so early that it is a sobering fact to face. Home, parents, early impressions set the pattern for the future—and the evidence is overwhelming that nothing in this world is ever going to take the place of wholesome, happy homes. And there is more to this than food, shelter, and physical sustenance. There is the shaping of attitudes, of minds, of morals; opening avenues of interest and activity; instilling honesty, respect, reverence; prayers at a mother's knee; correction with fairness and firmness; "showing forth afterwards an increase of love"<sup>1</sup> and kindness. All this we cannot be, all this we cannot do, by not being there, by living separate lives, by an overabsorption in outside interests. Take time for your children. They are so soon grown, so soon gone. "Is mother home?" "Where is mother?" are the questions asked when they come home from anywhere. Oh, let them have the blessing of your being there. Take time for open arms; for talking, for reading, for family prayer: for home evenings and hours. As one discerning poet put it: 'Richer than I you can never be—I had a mother who read to me.'<sup>2</sup> Take time for making memories; for fixing sure foundations that will last long after less essential things are far forgotten. Mothers need to be home. A mother, a father, waiting is a source of safety and assurance. Parents need to give their children wholeness and wholeness by the very lives they live. Oh, the blessedness of coming home and finding mother there, with love and kindness and encouragement. Life goes quickly. Don't brush them off and turn them over to others. Take time for your children—before they're grown, before they're gone. Oh, take time for your children.

<sup>1</sup>D&C 121:43.

<sup>2</sup>Strickland Gillilan, *The Reading Mother*.

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disrespect for self and neighbor, disrespect for marriage and family, disrespect for the holy scriptures.

Many love themselves and pleasure more than they love God. Men love the creatures and the creations of God more than they love the Creator. Alcohol, tobacco, stimulants, and drugs are consumed abundantly. In many, the appetites are controlling their brains and minds, rather than the God-given human mind controlling the appetites. Love is often turned into lust. Love is from God and lust is from Satan.

Young people and many others are concerned and are asking about today and the future. I am often asked, "What does today and the future offer me?"

Young people, all that your God and your Savior have ever offered to mortal man is available to you today. Knowledge of the living God and the living Jesus Christ is available to you now.

You can seek first the kingdom of God and his righteousness, and he has promised you his care and blessings. The God-inspired scriptures, the Holy Bible and the Book of Mormon, with God's plan of life, are available today. You can pray to a living God that created you in his image and likeness and have your prayers heard and answered. You can love the Lord thy God with all thy heart, and with all thy

soul, and with all thy mind. You can love neighbor and self. You can be honest. You can love your parents and honor them.

There is a prophet of God and apostles on the earth today to assist and help you; you can follow their example and counsel.

You can be baptized for the remission of sins and receive the gift of the Holy Ghost by those holding the priesthood of God.

You can repent and be forgiven and be free of sin. Jesus Christ said, "Behold, he who has repented of his sins, the same is forgiven, and I, the Lord, remember them no more." (D&C 58:42.) Repentance is the God-given principle to perfect your life. When used, it cleanses away sin, weakness, imperfection, and brings progress, peace, love, righteousness, and eternal life.

Jesus said, "... Repent: for the kingdom of heaven is at hand." (Matt. 4:17.)

Repentance will lift you from darkness and cloudiness to the light of godliness. Preparation for the kingdom of heaven through repentance is available to you today.

Young people, you can be married for time and eternity in a temple of God by one holding the Holy Melchizedek Priesthood. You can live the God-revealed Word of Wisdom and

have the destroying angel pass you by. You can pay your tithing and offerings and have the Lord open the windows of heaven and pour you out a blessing, that there shall not be room enough to receive it. You can do the will of God and help build his church and kingdom on this earth.

All of the accumulated knowledge of man is also available to you today. It is estimated that we have twice the knowledge available today that we had a few years ago. As young people, all of the evils of the world are also available to you.

Our Prophet opened this conference with these words in his message: "God gave to man part of his divinity. He gave man the power of choice, and no other creature in the world has it, so he placed upon the individual the obligation of conducting himself as an eternal being."

Young people, when you pray, pray for wisdom, pray for faith, pray for love, pray for strength and forgiveness. Ask to be helped through the temptations of this life and be sure you ask to be delivered from evil.

I testify that Jesus Christ lives today, that he is the way, the truth, and the life, and that you can come unto the fullness of life by following him, and so pray in the name of Jesus Christ. Amen. ○

# Easing the Sting of Death

James A. Cullimore

*Assistant to the Council of the Twelve*

● My beloved brethren and sisters: This is a choice experience to be with you here today.

The passing of Brother John Longden has been referred to at least twice during this conference. I would also like to refer to this and let you know how very much we miss our fellow worker and associate, and how he is

missed in the Church because of his untimely death. It has saddened us all. We miss him greatly, and I am sure you will agree with me that he will be missed all over the Church. Brother John has earned a great reward, and I am sure that in the kingdom of our Father he will receive this reward.

I was greatly impressed by the peace and understanding with which Sister Longden accepted the passing of John. Only she will know, of course, of the real sorrow, the pangs of loneliness, that he will not return in this life. But the understanding of the gospel and the plan of salvation can greatly ease the sting of death.



Knowing the beauty of God's plan for the salvation of his children sometimes makes even death beautiful. We understand that death is a very necessary part of the great plan of salvation and that it is the means of the separation of the body and the spirit, in which the spirit returns to God and the body returns to the earth. As the scripture says: "Then shall the dust return to the earth as it was; and the spirit shall return unto God who gave it." (Eccles. 12:7.)

Death is just as necessary as birth in this great plan. Birth into this life is the means by which the spirit and the body are joined together for their great mission on this earth. Resurrection is the process whereby the spirit, which separated from the body in death, is again reunited with the body, which has been purified, glorified, and immortalized, never to be separated again.

Yes, even death can be beautiful as we understand the plan of the Lord and know that in life we have lived well. Even the pangs of sorrow, because of separation and the many memories, are momentarily overshadowed by this understanding.

I shall never forget one such beautiful occasion. My parents had lived a good life. They had celebrated their sixty-fifth wedding anniversary. To them had been born 12 children; six boys filled missions; all the family is active in the Church. Father filled a three-year mission. He was a bishop for nearly thirty years. Mother had completely sustained my father in all his Church activities and had held many responsible positions in the ward herself. When father left on his mission, they had one child and were expecting another. In her eighty-fourth year, mother broke her hip and was quite ill in the hospital. My father, at 86, was still very active and drove to work each day. He came from work that day, visited with mother in the hospital for a while, then went on to the house. That evening he passed away peacefully. Mother never knew of his passing, for the next day she passed away also. A double funeral was held. As we all visited during the evening of the viewing, realizing the beautiful, full lives both had lived, and knowing the kindness of the Lord in sparing either of them the loneliness of being alone, there could be no real sorrow—yes, momentary grief in separation, but otherwise beautiful peace in knowing they were together.

"Not long ago a noted scholar wrote a book entitled *The Meaning of Death*. The contents of his work were taken from several case histories of individuals who were suffering from

terminal cancer. These people were faced with the immediate problem of dying.

"The object of the study was to assess the feelings of those who were about to die. Almost universally the patients agreed that the inevitability of death was not the issue. The real issue was how to live a full life. They all seemed to agree that the problem of dying is the regret of not having lived." (Max W. Swenson, "Living Life Abundantly," *Impact*, Winter 1969, p. 8.)

The concern of living a good life and keeping the commandments in preparation to meet our Maker has been the concern of mankind from the beginning. Unto Cain the Lord said, "If thou doest well, shalt thou not be accepted? and if thou doest not well, sin lieth at the door. . . ." (Gen. 4:7.)

Unto Moses the Lord gave a code of living that was reaffirmed in the meridian dispensation by the Savior and again in this dispensation in which he said:

"Thou shalt have no other gods before me.

"Thou shalt not make unto thee any graven image.

"Thou shalt not take the name of the Lord thy God in vain.

"Remember the sabbath day, to keep it holy.

"Honour thy father and thy mother.

"Thou shalt not kill.

"Thou shalt not commit adultery.

"Thou shalt not steal.

"Thou shalt not bear false witness.

"Thou shalt not covet. . . ." (See Exod. 20:2-17.)

The Lord exhorted the children of Israel to obedience when he said, "Behold, I set before you this day a blessing and a curse;

"A blessing, if ye obey the commandments of the Lord your God, which I command you this day:

"And a curse, if ye will not obey the commandments of the Lord your God. . . ." (Deut. 11:26-28.)

The Savior promised, "For the Son of man shall come in the glory of his Father with his angels; and then he shall reward every man according to his works." (Matt. 16:27.)

Possibly one of the most direct answers as to proper conformity in life was given by Peter on the day of Pentecost. Filled with the Holy Ghost, he delivered a powerful sermon and bore witness to the divinity of Jesus Christ. Many were pricked in their hearts and wanted to know what they should do to be saved. He said, "Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost.

"For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call." (Acts 2:38-39.)

Paul, who found the Galatian saints believing false doctrine, called them to repentance, saying, "Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap.

"For he that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting." (Gal. 6:7-8.)

In this dispensation the Lord has said: "If thou wilt do good, yea, and hold out faithful to the end, thou shalt be saved in the kingdom of God, which is the greatest of all the gifts of God; for there is no gift greater than the gift of salvation." (D&C 6:13.)

But the Lord has not left us alone. In every dispensation of the gospel, he has administered unto his children—instructing them as to how they can regain his presence. He walked and talked with the ancient prophets. The prophet Alma tells how the Lord sent angels to converse with men in his time and reveal the plan of redemption. ". . . he saw that it was expedient that man should know concerning the things whereof he had appointed unto them;

"Therefore he sent angels to converse with them, who caused men to behold of his glory.

"And they began from that time forth to call on his name; therefore God conversed with men, and made known unto them the plan of redemption, which had been prepared from the foundation of the world; and this he made known unto them according to their faith and repentance and their holy works." (Al. 12:28-30.)

Possibly one's concern about not having lived well is really in not knowing what his real purpose in life is. Real peace of mind comes from a firm conviction of the plan of salvation as revealed to us of the Lord; that we are the children of God, created in his image; that he is the Father of our spirits; that we lived with him in a glorious spiritual existence before this temporal existence; that this mortal state is probationary; that through death and the resurrection, having lived a worthy life, having complied with the ordinances of the gospel, we might enter again into the presence of God. Peace comes as we know the gospel and live it, as we develop a strong testimony of its divinity, as we are vindicated by the Holy Spirit in our good works.

In this dispensation God has also visited the earth and sent his messen-

gers to reveal unto us his plan of redemption, that we may know of his will and feel his sustaining spirit as we do his bidding. He has said, "... Repent, repent, and prepare ye the way of the Lord, and make his paths straight; for the kingdom of heaven is at hand;

"Yea, repent and be baptized, every one of you, for a remission of your

sins; yea, be baptized even by water, and then cometh the baptism of fire and of the Holy Ghost." (D&C 33:10-11.)

It is our witness to the world that the gospel of Jesus Christ, as revealed to the Prophet Joseph Smith, contains the direction and understanding of eternal life, that by abiding by its principles and teachings and by complying

with its ordinances, one might have peace and satisfaction by the vindication of the spirit, and whether in life or death they will know all is well—death will have no sting.

I leave you this witness, my brothers and sisters, and witness unto you that God lives, that Jesus is the Christ, and that this is his church, in the name of Jesus Christ. Amen. ○

# God Loves Us

Hartman Rector, Jr.

*Of the First Council of the Seventy*

● It is intended that man is to be like God. The scriptures declare that man was made in the beginning in the image and likeness of God.

Paul, speaking of Jesus Christ, said that he (Christ), "being in the form of God, thought it not robbery to be equal with God." (Phil 2:6.) He further declared that he (Christ) was "the brightness of his [Father's] glory, and the express image of his person. . . ." (Heb. 1:3.)

God, the Father of the spirits of all men, is in all respects like his Son Jesus Christ, whom we, at least to some extent, know; for he has revealed himself to us, and although we may not understand all things about Jesus Christ, we know what manner of man he was from records that were kept of his exemplary life. What is more, in the words of John we understand "that when he shall appear, we shall be like him." (1 John 3:2.)

From these and other scriptures, it becomes clear that it is intended that man is to be like God. In fact, the Master made this a central part of his teachings when he walked in mortality among men. "Be ye therefore perfect, even as your Father which is in heaven is perfect." (Matt. 5:48.) This was his commission to us. Then, the question

of questions becomes: What is God like?

I have often felt the reason we don't understand God is because we are so unlike him. By that, I mean that even though man is like God physically, spiritually man is far from God. Fortunately, the Lord has given us specific direction and guidance to get us into condition so we grow closer to him spiritually also.

However, regretfully, though men draweth nigh unto God with their mouths, and honoreth him with their lips, their hearts are far from him. (See Matt. 15:8.) This is true primarily because we are concerned with what we want to do rather than with what God wants us to do.

If we face facts, we will realize we are all afflicted with the same malady. It is the root cause of all the problems and suffering in the world, both collectively and individually, and has always been. What is this cause? It is a very simple, one-word answer—selfishness. I use this word in its broadest sense, which includes greed and covetousness. We are selfish, and selfishness is not like God.

We endlessly do what we want to do instead of doing what the Lord wants us to do. It isn't that we don't

know what the Lord wants us to do. He has made it abundantly clear through revelation to his prophets, but we are too concerned with our own wants.

How does it happen that we are this way? What makes us so selfish? I don't believe we are born this way. The spirit comes to this earth essentially free of selfish desire, but it appears it is made selfish at a very early age.

The human infant comes into this world in a completely helpless condition. It cannot support itself. Therefore, the Lord has placed in the heart of the adult male and female great love for infants.

This love is frequently expressed by supplying every wish of this infant to the point where, after about five to six years of this kind of treatment, the child begins to feel that the whole world revolves around it. "Me first" and "I want the biggest" form some of his first phrases. Parents suddenly come to the startling realization that they have a spoiled child on their hands. They then embark on a long, drawn-out program that will only take 50 to 70 years to talk Junior out of being selfish. Sometimes they never succeed.

On the success of this endeavor, the happiness of the individual depends. The selfish man suffers eternally from his selfishness, for never can a selfish man become like God. Instead, he has erected himself as his idol. Of course, this is not necessarily the only way that we become selfish. Man is by nature fallen, therefore self-centered.

Someone has said, "Most men, born into this world, creep selfishly into nameless graves; while every now and then one man forgets himself into immortality."

The Lord saw fit to give instruction on this subject to his children early in this dispensation. In February 1829, he set forth the qualifications for the labors of the ministry. He said, "And faith, hope, charity and love, with an eye single to the glory of God, qualify him for the work." (D&C 4:5.)

Now, the faith, hope, charity, and love are of vital importance, but the eye single to the glory of God is crucial. This means that all decisions must be made on the side of the Lord. Instead of forever doing what we want to do, we must do what the Lord wants done.

The Lord says our eye must be single to his glory, and in the scripture it is spelled EYE. Of course, this is figuratively speaking. I believe he means the capital I, or you—WE. We must be single to the glory of God. When we act, we must always have in mind what the Lord has said. Of course, the ideal would be to harmonize our desires with the will of the Lord; then we can always do what we want and still have the approval of the Lord, but this is seldom the case.

The Lord continued this revelation on the qualification for the labors of the ministry by saying, "Remember faith, virtue, knowledge, temperance, patience, brotherly kindness, godliness, charity, humility, diligence." (D&C 4:6.)

Surely the Lord feels these attributes are vitally important to our success in his work, for he admonishes us to remember them.

We are, to some extent, familiar with most of these attributes, but what does he mean by godliness? We think instantly he must mean that we must become like God, but how do we do that?

Perhaps it means to become perfect in all these qualifications he has listed. No—if that were the case, he would have needed only one qualification: godliness.

Godliness must mean something special. Perhaps it has to do with the distinguishing characteristic of God.

What is the distinguishing characteristic of our Heavenly Father? John

gave us a clue when he said: "Beloved, let us love one another: for love is of God; and every one that loveth is born of God and knoweth God.

"He that loveth not knoweth not God; for God is love." (1 John 4:7-8. *Italics added.*)

This was so very difficult for me to understand before the missionaries knocked on my door, for, from this scripture and others quite similar, it appeared that God and love were one and the same. Is God, then, just an emotion? You can't see love. You may see the effect of love or the lack of it, but love is not a corporate entity. When

I learned the truth—that God is an exalted man of flesh and bone and spirit—then I understood what John was saying: that love is God's distinguishing characteristic.

God loves us. We know it. The scriptures declare it, and from the experiences of each one of us, we know it to be true. Almost no one doubts this fact. God loves us, but why? Why does God love us when we often do not deserve his love?

One might say, "Oh, because we are his children." It is true, we are his children, but is that the reason he loves us? Does he only love what belongs



Richard L. Evans

## The Spoken Word

Education—to what end?

**T**here is a sentence from Samuel Johnson that points to a persistently important subject: "Integrity without knowledge is weak and useless," he said. "Knowledge without integrity is dangerous and dreadful."<sup>1</sup> We sometimes speak of education as if it were an end in and of itself, but constantly and searchingly we should ask ourselves what is the aim of education. Education to what end, for what purpose, is always a compelling question. It is, of course, to increase knowledge and skill, competence and understanding. But it should also increase character and integrity. To point the subject further, suppose we were to educate people for evil and deception. Would an educated evil be more acceptable than an uneducated evil? Certainly it could be more devious and destructive. We have referred before to talent without character, power without character, weapons without character—even words without character. Anything without character is a hazard, including education without character. Education is surely not a substitute for morality, and in teaching and directing youth, moral and ethical and spiritual elements must be added to give character and balance to their lives, if we are to have a safe and wholesome society. "The end of education," said President Dickey of Dartmouth, "is to see men made whole, both in competence and in conscience. For to create the power of competence without creating a corresponding direction to guide the use of that power is bad education. Furthermore, competence will finally disintegrate apart from conscience."<sup>2</sup> We would cite again a sentence from Henry Adams, who said: "A teacher affects eternity; he can never tell where his influence stops."<sup>3</sup> If moral and ethical content is separated from education, the future would indeed be frightening. "Integrity without knowledge is weak and useless. Knowledge without integrity is dangerous and dreadful."

<sup>1</sup>Samuel Johnson, *Rasselas*, ch. 41.

<sup>2</sup>John Sloan Dickey, president of Dartmouth College, as quoted by the Right Reverend John E. Hines in a Newcomen Address, January 25, 1968.

<sup>3</sup>Henry Adams, "The Education of Henry Adams," ch. 20.

<sup>4</sup>"The Spoken Word" from Temple Square, presented over KSL and the Columbia Broadcasting System September 21, 1969. Copyright 1969.



to him? If we are not careful, we will ascribe to God our own selfishness.

Another might say, "He loves us because he knows us and knows our potential." It is true he does know our potential, but this would imply he would love those with greater potential more than those of less potential. What if you had little or no potential? Would he not love you? There must be some other reason why our Heavenly Father loves us. Does he love us because we are good? I hope not. I'm afraid many of us would be unloved.

I don't know why God loves us, but I believe the scriptures give us a clue. God doesn't love us because *we* are good. God loves us because *he* is good. God is good and so he loves us, and those who are the best love the best. It appears that only if you are good do you receive a reward for loving. The Lord requires us to love those who don't deserve it.

"For if ye love them which love you, what thank have ye?" saith the Master, "for sinners also love those that love

them." (Luke 6:32.)

It is easy to love people who love us. It is much more difficult to love people who not only don't love us, but don't even like us. But if we are to be like our Father in heaven who "maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust" (Matt. 5:45), then we must love these people who don't like us, and we'll have to be good to do that.

I have seen this godlike quality of unselfish love in all the best men I have known or read about. Jesus wept over those who rejected him and prayed for those who crucified him.

Joseph Smith's heart was filled with love and compassion for all men, even for his persecutors. All the prophets have had this great quality. I never had the privilege of knowing President George Albert Smith, but from the testimony of those who knew him, love radiated from his countenance for all men. I know this to be a quality of President David O. McKay. I have seen and personally experienced the all-encompassing love of our present,

beloved prophet. *Those who are the best love the best.*

If we are good, we will look for and find the good in others. It is there. There is good in every man. In fact, I believe every man is superior to every other man in some thing. If you look for it, you will find it. But you can see only what you have eyes to see. It depends solely on how good you are as to whether you see good or not.

All of the commandments given us by the Lord are calculated to make us good. This is to help us become like him.

Only as we live in obedience to these commandments will we be able to know real love for others and real joy ourselves.

I bear witness that God, our Heavenly Father, does live and that he loves us, and as we have love one for another and for all men, we will become more like him and find the great joy and happiness that is the object and design of our existence. I bear this witness to you in the name of Jesus Christ. Amen. ○

# Where Do We Go When We Die?

Milton R. Hunter

*Of the First Council of the Seventy*

● The age-old question "Where do we go when we die?" has been asked by old people and young people among all nations from time immemorial. Many disbelievers, cynics, and atheists today maintain that nothing exists for man beyond the grave—that death is the end. The greatest of all teachers, Jesus the Christ, the Son of God, proclaimed an entirely different doctrine. He taught that there is a glorious life beyond the grave in the presence of the Eternal Father, and that by compliance with certain laws we may go there and enjoy it. For example, Nicodemus, a ruler of the Jews, came unto Jesus at

night and in course of their conversation, Jesus declared:

"Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God." (John 3:5.)

The Savior revealed to Joseph Smith, a modern prophet:

"Take upon you the name of Christ, . . .

"And as many as repent and are baptized in my name, which is Jesus Christ, and endure to the end, the same shall be saved.

"Behold, Jesus Christ is the name which is given of the Father, and there

is none other name given whereby man can be saved." (D&C 18:21-23.)

On a certain occasion, a dear friend of the Master in Palestine was very ill. His sisters, Martha and Mary, sent for Jesus to come and heal their brother. The Savior did not come for a few days, and when he did come Lazarus had been dead and buried for four days. Martha was told that Jesus was approaching, and so she hurried out to meet him. She said: "Lord, if thou hadst been here, my brother had not died. . . .

"Jesus saith unto her, Thy brother shall rise again.

"Martha saith unto him, I know he shall rise again in the resurrection at the last day."

Jesus replied: "I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live:

"And whosoever liveth and believeth in me shall never die. Believest thou this?" (John 11:21-26.)

The night before his crucifixion, Jesus gave his apostles additional information regarding his Father's kingdom. He said to them:

"In my Father's house are many mansions: if it were not so, I would have told you. I go now to prepare a place for you.

"And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also." (John 14:2-3.)

What is death? It is nothing more than the separation of the spiritual body from the physical body. The physical tabernacle becomes diseased, worn, and aged, and, therefore, no longer a fit home for the spirit. Thus the spirit—the real person, in which all the good deeds committed, also the bad deeds committed, the personality—goes on alive as a spirit personage in the spirit world. Some departed spirits go to paradise, a place of peace and happiness where they can continue to work and progress. Others go to a spirit prison. Certain prophets have termed it a hell. The apostle Peter proclaimed that Christ who suffered death for our sins "went and preached unto the spirits in prison" (1 Pet. 3:19) who had been there from the time they were drowned in the flood in Noah's day.

Thus they were in the spirit prison for nearly twenty-five hundred years, because they had rejected the gospel of Jesus Christ and had lived wicked lives.

John the Revelator saw in vision the resurrection and judgment of the human family. He described it as follows:

"And I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works.

"And the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them: and they were judged every man according to their works." (Rev. 20:12-13.)

The ancient American prophets taught that there would be a universal resurrection. Amulek stated: "... the day cometh that all shall rise from the dead and stand before God, and be judged according to their works." (Al. 11:41.)

Jacob, the brother of Nephi, described the judgment day: "Wherefore, we shall have a perfect knowledge of all our guilt, and our uncleanness, and our nakedness; and the righteous shall have a perfect knowledge of their enjoyment, and their righteousness, being clothed with purity, yea, even with the robe of righteousness." (2 Ne. 9:14.)

The most profound and marvelous revelations that exist on life after death and the final destiny of man were received by the Prophet Joseph Smith. They are recorded in Sections 76, 88, 131, and 132 of the Doctrine and Covenants. In addition, other visions he had on the immortality of man are not recorded in the Doctrine and Covenants.

God revealed to the Prophet that there are three degrees of glory—the celestial, the terrestrial, and the telestial. If a person's body at the resurrection is "quickened by a portion of the celestial glory," he shall later receive a fullness of that glory. The same holds true for the other two degrees of glory. On February 16, 1832, Joseph Smith and Sidney Rigdon were translating the Bible at Hiram, Ohio, when they had a marvelous vision.

"And while we meditated upon these things, the Lord touched the eyes of our understandings and they were opened, and the glory of the Lord shone round about.

"And we beheld the glory of the Son, on the right hand of the Father, and received of his fulness;

"And saw the holy angels, and them who are sanctified before his throne, worshiping God, and the Lamb, who worship him forever and ever.

"And now, after the many testimonies which have been given of him, this is the testimony, last of all, which we give of him: That he lives!

"For we saw him, even on the right hand of God; and we heard the voice bearing record that he is the Only Begotten of the Father—

"That by him, and through him, . . . the worlds are and were created, and the inhabitants thereof are begotten sons and daughters unto God." (D&C 76:19-24.)

Who will go to the celestial degree of glory and live with the Father and the Son?

From another vision of celestial glory had by Joseph Smith, we receive the following information:

"And I also beheld that all children who die before they arrive at the years of accountability, are saved in the celestial kingdom of heaven." (*Documentary History of the Church*, vol. 2, p. 381.)

By revelation the Lord set the age

eight as the age of accountability for little children. (D&C 68:27.)

In addition to little children, others who go to the celestial glory are those who receive a testimony of Jesus, in other words, the gospel of Jesus Christ. They must be baptized by immersion in water and receive the Holy Ghost by one having authority. Also, they must keep the commandments, and be those who are "overcome by faith and are sealed by the Holy Spirit of promise, which the Father sheds forth upon all those who are just and true." (D&C 76:53.)

Certainly many of the people in celestial glory will be holders of the holy Melchizedek Priesthood.

"In the celestial glory there are three heavens or degrees;

"And in order to obtain the highest, a man must enter into this order of the priesthood [meaning the new and everlasting covenant of marriage];

"If he does not, he cannot obtain it.

"He may enter into the other, but that is the end of his kingdom; he cannot have an increase." (D&C 131:1-4.)

The Lord has declared that the honorable people of the earth who do not accept the true gospel of Jesus Christ will go to the terrestrial glory.

The wicked people of the earth who have not denied the Holy Ghost—"they who are thrust down to hell . . . until the last resurrection"—will be assigned to the telestial glory.

The people who commit the unpardonable sins of denying the Holy Ghost or shedding innocent blood shall be cast off with the devil and die the second death.

Where do we go when we die? It depends on how we live while here in mortality, and how much light and truth we receive, and how much opportunity we have had. Also, for those who have not had a chance to hear the gospel while here in mortality, they will have an opportunity in the spirit world and temple work will be done for them. The Lord revealed to the Prophet Joseph Smith:

"All who have died without a knowledge of this Gospel, who would have received it if they had been permitted to tarry, shall be heirs to the celestial kingdom of God: also all that shall die henceforth without a knowledge of it, who would have received it with all their hearts, shall be heirs of the kingdom for I, the Lord, will judge all men, . . . according to the desires of their hearts." (DHC, vol. 2, p. 380.)

I bear testimony that the true gospel of Jesus Christ has been restored to earth again. It is found in The Church of Jesus Christ of Latter-day Saints. In the name of Jesus Christ. Amen. ○

# The Rock of Salvation

Bruce R. McConkie

*Of the First Council of the Seventy*

● I am grateful beyond any power of expression that I have for the knowledge that is in my heart of the truth and divinity of this great work. I am thankful for the testimony of Jesus, for the whisperings of the Spirit that have come to my soul certifying that this kingdom, the Church, is God's kingdom on earth; and I desire to bear that witness, not in words only but also by my acts, to be in word and in deed a witness to the world of the truth and divinity of the gospel cause—all in harmony with the instructions we have received in our revelations.

Will you join with me in considering these eternal truths:

True religion comes by revelation; there is no other source.

Where there is true religion, there is revelation; and where there is no revelation, there is no true religion.

God reveals himself or he remains forever unknown.

He is our Father in heaven; we are his spirit children, and he ordained the laws whereby we can advance and progress and become like him.

He is the author of the plan of salvation, which his servant Paul designates as "the gospel of God, . . . Concerning his Son Jesus Christ our Lord." (Rom. 1:1, 3.)

He has revealed this plan of salvation in successive gospel dispensations, and he is revealing his mind and his will today, thereby showing that he is the same God yesterday, today, and forever, and that a soul is just as precious in his sight in this day as in any age.

Thus true religion comes from God, and from no other source.

It is his priesthood that administers the gospel. It is his power that governs his church.

It is at his direction that the gospel is preached and that the gifts of the Spirit are poured out upon the faithful.

His is the power by which miracles are wrought, by which the sick are

healed and the dead raised.

He seals men up unto eternal life.

He makes men joint heirs with his Son.

He gives them the fullness of his glory and kingdom.

He is the source of all things, of every true principle, of every saving truth, of revealed religion, and without revelation from him there is no true church, no true religion, and no personal salvation.

God sends apostles and prophets, wise and holy men who have the spiritual talent to commune with him, to receive in their hearts his mind and will, and then to communicate these eternal truths to their fellowmen. Joseph Smith was one of the greatest of these, and we have living apostles and prophets today who make the truths of salvation available to us as a people and to all who will come and join with us.

But people are not saved en masse. Salvation is personal and individual. Religion must come to one man standing alone, independent of all others.

If I am to be saved, I personally must believe and obey the true religion.

I must get religion into my own heart and soul.

What the Prophet Joseph Smith saw and believed and knew will not suffice. True, his revelations make salvation available to me; they open the door. But I must see and believe and know for myself.

I must know God.

I must learn the truths of salvation.

I must feel the power of his priesthood.

I must receive the gifts of his Spirit.

I must be born again.

I must receive revelation.

No man can be saved unless and until he receives revelation. Revelation is the rock foundation upon which true religion and personal salvation rest. Peter learned by personal revelation

that Jesus is the Christ, the Son of the living God, the Holy Messiah, through whose atoning sacrifice salvation is offered to men. Then the Lord told him that upon this rock of revelation he would build his church.

If I do not build upon this rock, if I do not receive the same testimony of our Lord's divine Sonship that Peter gained, if I do not know by the power of the Holy Ghost that Jesus is the Lord, if I do not have the testimony of Jesus, that is, if I do not receive revelation, I have not received true religion, and I shall have no abiding inheritance in that church and kingdom which is founded upon the rock of revelation.

In our day, in this final gospel dispensation, the revealed knowledge of the truth and divinity of the work includes the heaven-sent assurance that Joseph Smith is a prophet of God, that he is the revealer of the knowledge of Christ and of salvation to the world today.

The first great revelation which men must receive if they are to gain salvation is the revelation of the divine Sonship of Christ, which knowledge is coupled with the Spirit-born assurance that Joseph Smith is a prophet of God. This revelation is called a testimony of the gospel.

But a testimony is only the beginning of revelation. The recipient has just begun to drink at the fountain of revealed truth. He has but opened the door to an immeasurably great storehouse of spiritual knowledge.

The great things that set the Lord's saints apart from the world are, first, that they know by revelation that the work in which they are engaged is true, that they have testimonies of its divinity, and, second, that they then receive added personal revelation concerning many things.

At their baptism, God's saints have the hands of legal administrators



placed upon their heads, and they receive the gift of the Holy Ghost, an endowment from on high. This endowment, this gift, is the right to the constant companionship of this member of the Godhead based on faithfulness.

Joseph Smith said: "No man can receive the Holy Ghost without receiving revelations. The Holy Ghost is a revealer." (*Teachings of the Prophet Joseph Smith*, p. 328.)

Accordingly, those who are saints indeed, those who have been born again, those who are so living as to be in tune with the Spirit—they are they who receive revelation, personal revelation, revelation which is the mind and will of God to them as individuals. They know there are apostles and prophets directing the kingdom who receive revelation for the Church and the world. But they as individuals receive personal revelation in their own affairs.

And there are no restrictions placed upon them; there are no limitations as to what they may see and know and comprehend. No eternal truths will be withheld, if they obey the laws entitling them to receive such truths.

Joseph Smith and the prophets had revelation. They saw God, viewed the visions of eternity, entertained angels, came upon Mount Zion, stood in heavenly places, and had communion with the general assembly and Church of the Firstborn.

Of these very experiences Joseph Smith said: "... God hath not revealed anything to Joseph, but what He will make known unto the Twelve, and even the least Saint may know all things as fast as he is able to bear them." (*Ibid.*, p. 149.)

Now let me read the words of a revelation, the words of the Lord God himself, the very words of Deity. These words, spoken to Joseph Smith, announce that revelation is for all men, that every faithful member of the Church can commune with his Maker, without limit and without restraint.

They are: "For thus saith the Lord—I, the Lord, am merciful and gracious unto those who fear me, and delight to honor those who serve me in righteousness and in truth unto the end.

"Great shall be their reward and eternal shall be their glory.

"And to them will I reveal all mysteries, yea, all the hidden mysteries of my kingdom from days of old, and for ages to come, will I make known unto them the good pleasure of my will concerning all things pertaining to my kingdom.

"Yea, even the wonders of eternity shall they know, and things to come will I show them, even the things of many generations.

"And their wisdom shall be great, and their understanding reach to heaven; and before them the wisdom of the wise shall perish, and the understanding of the prudent shall come to naught.

"For by my Spirit will I enlighten them, and by my power will I make known unto them the secrets of my will—yea, even those things which eye has not seen, nor ear heard, nor yet entered into the heart of man." (D&C 76:5-10.)

Thus we learn that any man who obeys the law entitling him to receive revelation shall see and hear and know for himself. Revelation for the Church comes through those who are prophets, seers, and revelators to the Church, but personal revelation, revelation for the guidance of the individual, revelation which says to a man and a woman, "Son, daughter, thou shalt be exalted; thou shalt have part and lot in my kingdom," this revelation comes to them as individuals, alone and apart from all others.

Joseph Smith received this revelation: "Verily, thus saith the Lord: It shall come to pass that every soul who forsaketh his sins and cometh unto me, and calleth on my name, and obeyeth my voice, and keepeth my commandments, shall see my face and know that I am." (D&C 93:1.)

Among those who complied with the law of righteousness here revealed was the brother of Jared, a prophet who lived some 2,000 years before our Lord's birth into mortality. Of the vision which he saw, Moroni says: "... because of the knowledge of this man he could not be kept from beholding within the veil; and he saw ... the Lord; and he had faith no longer, for he knew, nothing doubting.

"Wherefore, having this perfect knowledge of God, he could not be kept from within the veil; therefore he saw Jesus; and he did minister unto him." (Ether 3:19-20.)

From these revelations we learn that there are no limitations placed upon any of us. Revelations are not reserved for a limited few or for those called to positions of importance in the Church. It is not position in the Church that confers spiritual gifts. It is not being a bishop, a stake president, or an apostle that makes revelation and salvation available. These are high and holy callings which open the door to the privilege of great service among men. But it is not a call to a special office that opens the windows of revelation to a truth seeker. Rather it is personal righteousness; it is keeping the commandments; it is seeking the Lord while he may be found.

God is no respecter of persons. He

will give revelation to me and to you on the same terms and conditions. I can see what Joseph Smith and Sidney Rigdon saw in the vision of the degrees of glory—and so can you. I can entertain angels and see God, I can receive an outpouring of the gifts of the Spirit—and so can you.

There are goals to gain, summits to climb, revelations to receive. In the eternal scope of things we have scarcely started out on the course to glory and exaltation. The Lord wants his saints to receive line upon line, precept upon precept, truth upon truth, revelation upon revelation, until we know all things and have become like him.

Let us press forward in making our callings and elections sure, until, as Joseph Smith said, we shall have the personage of Jesus Christ to attend us, or to appear to us from time to time, and until even he will manifest the Father unto us. (See *Teachings of the Prophet Joseph Smith*, p. 151.)

I know man can commune with his Maker, can petition the throne of grace and receive answers to his prayers, because I have done so.

I know man can receive revelations, because I have received them. God has spoken to me, not for the guidance of the Church, not for your benefit, but for mine. The same thing has or can or should happen in the life of every member of his kingdom.

God be praised that, unworthy though we are, he stands ready to and does in fact reveal himself to those of us who are sons and daughters in his kingdom.

Now in this day in which we live we have been appointed to stand as witnesses of the truth. Our elders go forth proclaiming the message of the restoration to the world. They go out to teach and to testify. When the Lord sends them forth, it is with this commission: "... ye are my witnesses, saith the Lord, that I am God." (Isa. 43:12.) And since God stands revealed or remains forever unknown, there is no way on earth or in heaven for anyone to come to a knowledge of him unless he receives a personal revelation of God or unless he hearkens to the voice of witnesses who have received revelation.

Man can and will receive revelation from the Holy Ghost if he heeds the testimony that is borne by the living witnesses who are sent forth to raise their voices and to proclaim the everlasting gospel.

As elders in Israel we are expected to be witnesses. We become witnesses because of personal revelation. When a man receives the surety in his heart that this work is true, when he gains a testimony by the power of the Holy

Ghost, then he knows what the world does not know, and he can go forth and bear record of it to them.

We are not concerned particularly or especially with the matter of intellectuality. Everything pertaining to the gospel is rational and reasonable. It is intellectual in the sense that we can sustain it by sense and reason and wisdom, but religion is something far more than intellectuality. Religion is a matter of revelation, of spirituality. Religion comes from God, and those who receive it become living witnesses of its truth and divinity.

And so there rests upon me and upon you, and upon all the elders of Israel, the obligation to testify of the truth and divinity of the work, and we can do it because we have received the revelations of the Holy Spirit to our souls certifying that the work is true.

Now I as one elder in Israel can stand alone, independent of all others—but there are thousands in a like category—and I can bear testimony of the truth and the divinity of this work because the Holy Spirit has spoken to the spirit within me. The whisperings of the still small voice have come to my soul, and have told me that there is a God in heaven who is infinite and eternal, from everlasting to everlasting. They have told me that he chose his Only Begotten Son, the Firstborn in the spirit, Jesus our Lord, to be the Savior and the Redeemer of the world; that he sent his Son into the world—born of Mary and born of him, thus inheriting the power of mortality and the

power of immortality—so that he could work out the infinite and eternal atoning sacrifice, so that he could bring to pass immortality for all men, and make eternal life available for those who believe and obey.

And not alone has the Spirit whispered to me that these great eternal verities, which come by the grace of God, are true; it has certified to my soul that the heavens have been opened in this day; that God has spoken anew; that Joseph Smith was called of him, anointed and empowered and endowed with power from on high, and commissioned to begin the rolling forth of this final, great, glorious dispensation.

Now a testimony of the gospel to be effective, to be in force, to have power and efficacy and validity, has to be brought up to date. It is not enough for someone to know that Jesus is the Lord and that Joseph Smith was a prophet of God. A testimony has to be a current, living thing. And so I certify that I know, as do thousands of you, that those who preside over this church at this time—with President David O. McKay at the head, his counselors in the Presidency, and these great brethren who comprise the Council of the Twelve and the Patriarch to the Church—are prophets, seers, and revelators. They hold the keys of the kingdom. The power is in their hands to have the message of salvation presented in all the world.

I have sufficient background and understanding that I could reason these

things out from the revelations. I could read the scriptures and ascertain that all this is accurate and sensible, that it is logical and rational, but what I am now saying is something that is in addition to that. It is very helpful to have a knowledge of the gospel and be able to reason on the principles of eternal truth; it is helpful in that it leads to a testimony of the divinity of the work. But what I am now saying is that I am a witness of the truth and the divinity of the work because the Holy Spirit has revealed to the spirit that is in me that this is God's work, that this Church of Jesus Christ of Latter-day Saints is the only true and living church upon the face of the whole earth. (D&C 1:30.)

Now we have a revelation that says, in effect, that in order to be saved in the kingdom of God, we must be valiant in testimony. It is not enough to have a testimony, a knowledge of the divinity of the work, but it is a glorious thing to start there. In order to gain an inheritance in the celestial world, we have to be valiant in testimony, and we have to manifest that valiance by keeping the commandments of God. God grant us the fortitude and courage and wisdom to seek him while he may be found, to learn for ourselves that he is the Lord and that this is his work, and then give us the determination to press forward in steadfastness and devotion, until in fact and in reality we do make our callings and elections sure.

In the name of Jesus Christ.  
Amen. ○

Saturday evening priesthood session, October 4, 1969

## To Be in the Service of Our Fellowmen Is to Be in the Service of Our God

President David O. McKay

(Read by his son David Lawrence McKay)

● My beloved brethren, it has always been my nature to enjoy the company of my associates. I love to be with my friends.

The older I grow the more intense becomes my appreciation of fellowship in the brotherhood of Christ. I sense that tonight more deeply more sincerely

than ever before, as I can be with you only in spirit; but still I feel that it is one of the most inspirational experiences in life to associate, even in spirit, with

men who hold the Holy Priesthood.

Recently, as I have read the reports of the brethren who have returned from touring the missions, my heart has been thrilled at the great latter-day work that is being accomplished—especially the great missionary cause in which we are engaged. And I say this not only to our over twelve thousand missionaries serving in the 88 missions of the Church, but also to this great body of priesthood. Ours is the responsibility—greater than ever before:

1. To proclaim that the Church was divinely established by the appearance of God the Father and his Son Jesus Christ to the Prophet Joseph Smith, and that divine authority through the priesthood is given to represent Deity in establishing Christ's Church upon the earth.

2. To proclaim that its assigned responsibility is to fulfill the admonition of Jesus to his apostles: "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost:

"Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world. Amen." (Matt. 28:19-20.)

3. To proclaim peace and goodwill unto all mankind.

4. To exert every effort and all means within our reach to make evil-thinking men good, and good men better, and all people happier.

5. To proclaim the truth that each individual is a child of God and important in his sight; that he is entitled to freedom of thought, freedom of speech, freedom of assembly; that he has the right to worship God according to the dictates of his conscience. In this positive declaration, we imply that organizations or churches that deprive the individual of these inherent rights are not in harmony with God's will and with his revealed word.

There is no teaching of morality without personality, and the best means of preaching the gospel is by your personal contact. Personal contact is what will influence those investigators. That personal contact—the nature of it, its effect—depends upon you. That is the thing I wish to emphasize. Each one should remember that somewhere there is an honest soul waiting to hear the truth, and it may be that you are the only one who can reach that inquiring soul.

Members of the Church are or can be effective missionaries. We saw that exemplified in Great Britain in 1923. Before that time the elders were using the newspapers, and the British newspapers were very antagonistic. They refused to publish the truth about the

Church. After we had won the favor of the press, we decided to put this challenge to the members of the Church: "This year we should like every member in the British Mission to bring into the Church at least one member. It may be your mother, it may be your father, it may be a child, it may be a neighbor, it may be one of your associates in business, but these and others know you, and so prejudice is largely removed from their hearts—that is, if your personality radiates the principles of the gospel so as to bring confidence to the hearts of the individual." And if you look at the records in Great Britain for 1923, you will find that there were three times the number of converts we had in any other previous year for many years.

Now I challenge you holders of the priesthood, as I have done before, and as I did to the Saints in Great Britain in 1923, to take the responsibility, each of you, of bringing one member into the Church each year. Think of the growth of the kingdom of God if just you holders of the priesthood within the sound of my voice accept that challenge.

We are all missionaries. We may drop a word here, bear our testimony, be an exemplar by what we do; and, as we accept this call and discharge our duties in the stakes, wards, quorums, and the mission field, our acts will "roll from soul to soul and go forever and forever."

I have said that personality is a very important factor in removing prejudice and in bringing investigators. However, that personality must be such that we radiate confidence; and unless our actions are in harmony with our pretensions, our personality will produce a disappointment instead of confidence. This means, therefore, that you brethren carry the responsibility of preaching the gospel by your actions even more than by your words.

There is one responsibility that no man can evade. That is the responsibility of personal influence. The effect of your words and acts is tremendous in this world. Every moment of life you are changing to a degree the life of the whole world. Every man has an atmosphere or a radiation that is affecting every person in the world. You cannot escape it. Into the hands of every individual is given a marvelous power for good or for evil. It is simply the constant radiation of what a man really is. Every man by his mere living is radiating positive or negative qualities. Life is a state of radiation. To exist is to be the radiation of our feelings, natures, doubts, schemes, or to be the recipient of those things from somebody else. You cannot escape it. Man

"I challenge you  
to bring one member  
into the Church  
each year"

cannot escape for one moment the radiation of his character. You will select the qualities that you will permit to be radiated. That reminds me of the following poem, the author of which is unknown.

"You tell on yourself by the friends  
you seek,  
By the very manner in which you  
speak,  
By the way you employ your leisure  
time,  
By the use you make of dollar and  
dime.  
You tell what you are by the things you  
wear,  
And even by the way you wear your  
hair,  
By the kind of things at which you  
laugh,  
By the records you play on your phono-  
graph.  
You tell what you are by the way you  
walk,  
By the things of which you delight to  
talk,  
By the manner in which you bury  
deceit,  
By so simple a thing as how you eat.  
By the books you choose from the well-  
filled shelf.  
In these ways and more you tell on  
yourself."

Men and brethren of the priesthood, so live your lives that you set the proper example to those about you. You are a light, and it is your duty not to have that light hidden under a bushel, but set upon a hill that all men may be guided thereby.

You brethren of the priesthood should radiate what our twelve thousand missionaries should also radiate to the nations of the world:

*First, worthiness.* This means that every man is a Christian gentleman; that he has integrity, is honest and trustworthy; that every husband is



true to the ideals of chastity; that every young man refrains from indulgence in tobacco, in strong drink or drugs, and keeps himself free from the sins of the world; that every man is worthy to represent our Lord and Savior Jesus Christ!

*Second, testimony.* Every member of the Church should be converted and have a knowledge of the gospel, including a knowledge of the scriptures. How wonderful it would be if every member of the Church could, as Peter of old, "sanctify the Lord God in your hearts; and be ready always to give an answer to every man that asketh you a reason of the hope that is in you. . . ." (1 Pet. 3:15.) A man must know what he teaches before he can effectively teach it to others!

*Third, service.* Are you willing to serve? Do you have the vision King Benjamin had when he said, ". . . when ye are in the service of your fellow beings, ye are only in the service of your God"? (Mosiah 2:17.) True Christianity is love in action. There is no better way to manifest love for God than to show an unselfish love for one's fellowmen. That is the spirit of missionary work!

*And fourth, inspiration—the seeking of divine guidance through prayer.* When one senses the glory of the gospel, when one realizes how comprehensive it is and what a great guide it is to a true philosophy of living, he senses his own need for help and guidance. That is the fourth help in the performance of missionary work—guidance through prayer!

Especially to you young men in the Aaronic Priesthood as you begin from the time you are deacons to prepare to serve full-time missions for our Father in heaven, may I relate this story:

There once was an ancient king who called a young man to him and said, "Youth, I have a precious gift that I must ask you to carry to the nations of the world, to all the people of the uttermost parts."

"O king," said the youth, "I am young. The world today says youth is not worthy; youth is frivolous with no aim. Can you trust youth with your precious gift?"

The king answered, "The world is wrong in misjudging youth. Youth has always met with a high courage whatever life brings. Youth is filled with hope; youth is joyous and happy." "Then," said the youth, "I will try, and I shall succeed."

"That is well," said the king. "My gift is very precious. You must bear it to all the people, and they can keep it only as they give it away."

"I do not understand," replied the

youth.

The king said, "My son, my gift can neither be bought, nor weighed, nor measured. The young and the old, the rich and the poor, all have need of this gift."

"I implore you, O king, give it to me."

Then the king spoke more firmly: "Underneath all new things are the things that never change. They are: *the beauty of honor, the joy of service, the sublimity of integrity and sacrifice.* O youth, the hope of the world rests in these three things and the changeless things that I am naming for you. Remember, skies grow dark, birds sleep, winds moan, yet you must go on far afield in the spirit of those changeless things. You will grow weary, you will not understand, you will climb the steep heights and be carried down to the depths, you will visit palaces and hovels, you will go to workers, you will go to loungers, to those who weep and to those who laugh."

And the youth said, "O king, how shall I find my way?"

And the king answered, "I will give you two things: first, a lantern of tolerance to light your way, and second, a magic cloud to bear the burdens that beset you."

The youth said, "I am ready. Give me the gift."

And the king said, "The precious gift is peace, my son. Peace through tolerance and peace through helpfulness—one hand clasped in mine and the other outstretched to all humanity."

That king might well have been the King of the world, Jesus Christ, and the young man might well have been you, my young fellow workers in the Church of Christ. The Lord and Savior Jesus Christ will ask you to go to all the world and preach the gospel. You will be given higher authority than you now have to represent the Savior, just as the king gave that young man a commandment to take a message of peace. In order to bring peace to the hearts of men in the world, take this message, my brethren. The people you teach must have these great truths in mind.

First, teach faith in the Lord Jesus Christ, and accepting him as the Only Begotten Son of the Father, who came and redeemed all men from death, all men, and who established the principles of the gospel, by obedience to which men may gain salvation in his kingdom. And as Peter said before the judges in the Sanhedrin, ". . . there is none other name under heaven given among men, whereby we must be saved." (Acts 4:12.) Young men, take that message and instill faith in

the hearts of the people of the world in God our Father and his Son Jesus Christ—faith that Christ's Church has been established in this age, through the Prophet Joseph Smith, as he established it in the former days when Peter, James, and John lived as leaders.

The second plan that you are to teach, young men, is kindness toward all men. You cannot have enmity in your hearts toward any one man. Some men may try to deprive you of your privileges, but you keep kindness in your heart and prove to the world that you have the spirit of the lowly Nazarene who preached to the poor on the Sea of Galilee. With faith, with kindness, let your heart be filled with the desire to serve all mankind. The spirit of the gospel comes from service in the good of others. Listen to that paradoxical saying of the Son of Man: "For whosoever will save his life shall lose it; but whosoever shall lose his life for my sake and the gospel's, the same shall save it." (Mark 8:35.)

My dear young brethren of the Aaronic Priesthood, prepare for that day when you will go out into the world to preach the gospel of Jesus Christ; and, as you prepare, you will so radiate that you will truly be missionaries here at home, here and now.

The responsibility of the Church is to teach the gospel of Jesus Christ as restored to the Prophet Joseph Smith, not only to preach it and proclaim it by word, by distribution of literature, but more than anything else by living the gospel in our homes and in our business dealings, having faith and testimony in our hearts, and radiating it wherever we go.

Brethren, there is nothing that can stop the progress of truth excepting only our weaknesses or failure to do our duty.

In conclusion, let me urge more diligence in living and radiating the principles of the gospel. The older I grow the more thrilled and more grateful I am for the Church of Jesus Christ, and the more impressed I am with the importance of declaring this truth to the world.

God bless the missionary cause, not merely to increase our membership—that will follow inevitably—but to declare the restoration of the gospel of Jesus Christ, the divinity of the life, death, and resurrection of our Lord and Savior. Upon you, my fellow workers, and the two-and-one-half million members of the Church, rests the responsibility of declaring to the world the divine Sonship of Jesus Christ.

Now, there are many who believe it is true. There are millions of honest souls who believe it, but they need men

and women who will declare it, and declare that they have a testimony of that truth.

I bear you that testimony tonight. I know our Lord and Savior is at the head of this church, that he is guiding it. I know it as I know I live. I know that he with his Father restored this gospel as it was given in the meridian of time in its simplicity, in its beauty, in its divinity. I know that these brethren, constituting the General

Authorities, are true servants of the Lord. I know that there are thousands—hundreds of thousands—of men and women in the Church who have that testimony. I pray that we may use the means that have been put into our hands to harvest the rich group of souls waiting to hear this message.

Paul said he heard a voice calling him over into Macedonia, and he went into Europe and found honest souls waiting. We hear the voice calling,

not only in Europe and Macedonia, but here at home and in the uttermost ends of the earth, "Come and give us the gospel."

God help us to heed that call—answer it, that we may harvest the crop of honest souls to the glory of the Lord, who said, "... this is my work and my glory—to bring to pass the immortality and eternal life of man" (Moses 1:39). I humbly pray in the name of Jesus Christ. Amen. ○

# Messengers of Glory

Thomas S. Monson

*Of the Council of the Twelve*

● Twice each year this historic tabernacle seems to say to us, with its persuasive voice: "Come all ye sons of God who have received the priesthood." There is a characteristic spirit that pervades the general priesthood meeting of the Church. This spirit emanates from the Tabernacle and enters every building where the sons of God assemble.

Some 13,000 of our number are absent tonight, but they are not beyond our love nor our prayers. In response to a call from God's prophet, they have left behind home, family, friends, and school, and gone forward to serve in his harvest fields so wide. Men of the world ask the question: "Why do they respond so readily and willingly give so much?" Our missionaries, your sons, your brothers could well answer in the words of Paul, that peerless missionary of an earlier day: "For though I preach the gospel, I have nothing to glory of: for necessity is laid upon me; yea, woe is unto me, if I preach not the gospel!" (1 Cor. 9:16.)

The holy scriptures contain no proclamation more relevant, no responsibility more binding, no instruction more direct than the injunction given by the resurrected Lord as he appeared

in Galilee to the 11 disciples. Said he: "All power is given unto me in heaven and in earth.

"Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost:

"Teaching them to observe all things whatsoever I have commanded you: and lo, I am with you always, even unto the end of the world." (Matt. 28:18-20.)

This divine command, coupled with its glorious promise, is our watchword today as in the meridian of time. Missionary work is an identifying feature of The Church of Jesus Christ of Latter-day Saints. It has always been so; it shall ever be. As the prophet Joseph Smith declared: "After all that has been said, the greatest and most important duty is to preach the Gospel." (*Documentary History of the Church*, Vol. 2, p. 478.)

Within two short years, all 13,000 missionaries in this royal army of God will conclude their full-time labors and return to their homes and loved ones. Their replacements are found tonight in the ranks of the Aaronic Priesthood of the Church. Young men,

are you ready to respond? Are you willing to work? Are you prepared to serve? Mediocrity is not in fashion. Excellence is the order of the day.

President John Taylor summed up the requirements: "The kind of men we want as bearers of this gospel message are men who have faith in God; men who have faith in their religion; men who honor their priesthood; men in whom the people who know them have faith, and in whom God has confidence. . . . We want men full of the Holy Ghost and the power of God. . . . Men who bear the words of life among the nations ought to be men of honor, integrity, virtue and purity; and this being the command of God to us, we shall try to carry it out."

Now that is quite a demanding description. Especially is it so when I reflect upon several of the young and inexperienced missionaries who came to the mission where I had the privilege to reside. I shall ever remember the bewilderment of one boy from down on the farm when he first gazed at the skyscrapers of Toronto. He inquired of me: "President, how many people in this here town?" I answered: "Oh, about a million and a half." To which he re-

sponded, "Goll-ee! There are only eighty in my home town."

That evening in our traditional acquainted testimony meeting, some of the veteran missionaries expressed themselves regarding the difficulty of the work. "Doors will slam in your face, abusive language will be hurled toward you, you'll get discouraged and downhearted; but when it's all over, you will say, 'These have been the happiest two years of my life.'"

My missionary from the small town was more hesitant than ever as he spoke falteringly: "I'll be glad when the happiest two years of my life are over."

At best, missionary work necessitates drastic adjustment to one's pattern of living. No other labor requires longer hours or greater devotion, nor such sacrifice and fervent prayer. As a result, dedicated missionary service returns a dividend of eternal joy that extends throughout life and into eternity.

Today our challenge is to be more profitable servants in the Lord's vineyard.

May I suggest, particularly to you bearers of the Aaronic Priesthood, a formula that will insure your success:

First: *Search the scriptures with diligence!*

Second: *Plan your life with purpose!*

Third: *Teach the truth with testimony!*

Fourth: *Serve the Lord with love!*  
Let us consider each of the four parts of this formula.

1. *Search the scriptures with diligence.*

The scriptures testify of God and contain the words of eternal life. They become the burden of your message—even the tools of your trade. Your confidence will be directly related to your knowledge of God's word. Oh, I am sure you have heard of some missionaries who were lazy, less than effective, and anxious for their missions to conclude. A careful examination of such instances will reveal that the actual culprit is not laziness, nor disinterest, but is the foe known as *fear*. Our Father chastized such: "... with some I am not well pleased, for they will not open their mouths, but they hide the talent which I have given unto them, because of the fear of man." (D&C 60:2. Italics added.)

Had not this same loving Heavenly Father provided a prescription to overcome this malady, his words perhaps would appear overly harsh. In a revelation given through Joseph Smith the Prophet, January 2, 1831, the Lord declared: "... if ye are prepared ye shall not fear." (D&C 38:30.) This is the key. Will you use it?

How grateful am I that the Family

*Home Evening Manual* places emphasis upon the scriptures. The seminary and institute curricula likewise stress the scriptures and help the student to internalize their vibrancy and meaning. The same holds true of the courses of study now used by the priesthood quorums and the auxiliary organizations, all programmed and coordinated through the correlation effort of the Church.

Let me provide but one reference that has immediate application to our lives. In the Book of Mormon, the seventeenth chapter of Alma, we read the account of Alma's joy as he once more saw the sons of Mosiah and noted their steadfastness in the cause of truth. The record describes these "missionaries":

"... they had waxed strong in the knowledge of the truth; for they were men of a sound understanding and they had searched the scriptures diligently, that they might know the word of God.

"But this is not all; they had given themselves to much prayer, and fasting; therefore they had the spirit of prophecy, and the spirit of revelation, and when they taught, they taught with power and authority of God." (Al. 17:2-3.) Brethren, search the scriptures with diligence.

2. *Plan your life with purpose.*

Perhaps no generation of youth has faced such far-reaching decisions as the youth of today. Provision must be made for school, mission, military, and marriage. With this thought in mind, the First Presidency recently made standard throughout the world a two-year length of service for each mission. This policy permits a young man to plan more adequately the time of his departure and of his return, that a mission might mesh with his educational pursuits.

Preparation for a mission begins early. It is a wise parent who encourages young Jimmy to commence even in boyhood his personal missionary fund. As the fund grows, so does Jimmy's desire to serve. He may well be encouraged as the years go by to study a foreign language, that if necessary his language skills could be utilized. Didn't the Lord say, "Teach all nations"? (See Matt. 28:19.)

Then comes that glorious day when the bishop invites Jim into his office. Worthiness is ascertained; a missionary recommendation is completed. There follow those anxious moments of ponderment and the unspoken question, "I wonder where I will be called?"

During no other crisis does the entire family so anxiously watch and wait for the mailman and the letter which contains the return address: 47 East South

Temple, Salt Lake City, Utah. The letter arrives, the suspense is overwhelming, the call is read. Often the assigned field of labor is a far-away place with a strange sounding name—Tonga, the Philippines, Japan—Okinawa, to name but a few. More frequently, the assignment may be closer to home. The response of the prepared missionary is the same: "*I will serve.*"

The experience at the mission home is enjoyable, hectic, and helpful. Never have you had newer clothing, cleaner shirts, nor more uncomfortable shoes. You occupy the limelight. It is a touching scene to witness parents of modest means give so freely to outfit their sons. Young men, I hope you appreciate the sacrifice which they so willingly make for you. Their labors will sustain you, their faith encourage you, their prayers uphold you. A mission is a family affair. Though the expanse of oceans may separate, hearts are as one, as evidenced by this letter from a missionary son to his father:

"Dear Dad:

"This is my first Christmas away from my home and family. I wish that I could be home to share the joy, good cheer, and the love that come with this season; but I am grateful to be here in Sweden as a missionary.

"I'm grateful for my father; I do so love, admire, and respect him. His life has always been a wonderful example to me and has helped countless times to make the right decisions.

"I'm grateful for his wisdom, which has counseled me; his love, which has disciplined me; and his testimony, which has inspired me.

"How can a son show his love for his father? How can he fully express what he feels? How can he demonstrate his gratitude? I wish I could answer these questions. There is, however, one way that I know I can show my gratitude, and that is by patterning my life after that of my father.

"This, then, is my task—to live a life equal to that of my father's, that I may spend eternity together with him.

"Merry Christmas and God bless you, Paul"

As you plan with purpose your lives, remember that your missionary opportunities are not restricted to the period of a formal call. The time you spend in military service can and should be profitable. Each year, our young men in uniform bring thousands of souls into the kingdom of God. How do they accomplish this marvelous feat? They themselves honor their priesthood, live the commandments of God, and teach to others his divine word.



Many returned missionaries have testified that their missionary experiences in the military were equally as bountiful and richly rewarding as in the mission field itself.

And while pursuing your formal education, do not overlook your privilege to be missionaries. Your example as a Latter-day Saint is being observed, weighed, and oftentimes will be emulated.

Make time in your lives and provide room in your hearts for school, a mission, the military, and, of course, temple marriage. Plan your life with purpose.

3. *Teach the truth with testimony.* Obey the counsel of the apostle Peter, who urged: "... be ready always to give an answer to every man that asketh you a reason of the hope that is in you." (1 Pet. 3:15.) Lift up your voices and testify to the true nature of the Godhead. Declare your witness concerning the Book of Mormon. Convey the glorious and beautiful truths contained in the plan of salvation. Regarding your testimony, remember, that which you willingly share you keep, while that which you selfishly keep you lose. Have the courage and the kindness, as did Jesus, to teach the Nicodemuses whom you may meet that baptism is essential to salvation. Teach and testify. There is no better combination.

Remember our boy from the rural community who marveled at the size of Toronto? He was short in stature, but tall in testimony. Together with his companion, he called at the home of Elmer Pollard in Oshawa, [Ontario,] Canada. Feeling sorry for the young men who, during a blinding blizzard, were going from house to house, Mr. Pollard invited the missionaries into his home. They presented to him their message. He did not catch the spirit. In due time he asked that they leave and not return. His last words to the elders as they departed his front porch were spoken in derision: "You can't tell me you actually believe Joseph Smith was a prophet of God!"

The door was shut. The elders walked down the path. Our country boy spoke to his companion: "Elder, we didn't answer Mr. Pollard's question. He said we didn't believe Joseph Smith was a true prophet. Let's return and bear our testimonies to him." At first the more experienced missionary hesitated, but finally he agreed to accompany his companion. Fear struck their hearts as they approached the door from which they had been turned away. A knock, the confrontation with Mr. Pollard, an agonizing moment, then with power, a testimony borne by the Spirit: "Mr. Pollard, you said we didn't really believe Joseph

Smith was a prophet of God. Mr. Pollard, I testify that Joseph was a prophet. He did translate the Book of Mormon. He saw God the Father and Jesus the Son. I know it."

Mr. Pollard, now Brother Pollard, stood in a priesthood meeting some time later and declared: "That night I could not sleep. Resounding in my ears I heard the words: 'Joseph Smith was a prophet of God. I know it. I know it, I know it.' The next day I telephoned the missionaries. Their message, coupled with their testimonies, changed my life and the lives of my family." Teach the truth with testimony.

4. *Serve the Lord with love.*

There is no substitute for love. Successful missionaries love their companions, their mission leaders, and the precious persons whom they teach. Often this love was kindled in youth by a mother, nurtured by a father, and kept vibrant through service to God.

In the fourth section of the Doctrine and Covenants, the Lord established the qualifications for the labors of the ministry. Let us consider but a few verses: "... O ye that embark in the service of God, see that ye serve him with all your heart, might, mind and strength, that ye may stand blameless before God at the last day.

"And faith, hope, charity and love, with an eye single to the glory of God, qualify him for the work.

"Remember faith, virtue, knowledge, temperance, patience, brotherly kindness, godliness, charity, humility, diligence." (D&C 4:2, 5-6. Italics added.)

Well might each of us assembled here tonight ask himself: Today, have I increased in faith, in virtue, in knowledge, in godliness, in love?

When our lives comply with God's own standard, those within our sphere of influence will never speak the lament: "The harvest is past, the summer is ended, and we are not saved." (Jer. 8:20.)

Through your dedicated devotion at home or abroad, those souls whom you help to save may well be those whom you love the most.

Several years ago, while touring the California Mission, I interviewed a missionary who appeared rather de-

jected and downcast. I asked him if he had been sending a letter home to his parents each week. He replied: "Yes, Brother Monson, each week for the last five months."

I responded: "And do you enjoy the letters you receive from home?"

Came his unexpected answer: "I haven't had a letter from home since I came on my mission. You see, my Dad is inactive and Mother is a non-member. She didn't favor my accepting a mission call and said that if I went into the mission field she would never write nor send a dime." With a half smile that didn't really disguise the heartache, he said: "And she has kept her word. What can I do, Brother Monson?"

I prayed for inspiration. The answer came. "Keep writing, son, every week. Bear your testimony to Mother and to Dad. Let them know you love them. Tell them how much the gospel means to you. And serve the Lord with all your heart."

Six months later when I attended a stake conference in that area, this same elder ran up to me and asked: "Do you remember me? I'm the missionary whose parents didn't write."

I remembered only too well and cautiously asked if he had received a letter from home.

He reached into his pocket and held out to my view a large handful of envelopes. With tears streaming down his cheeks he declared proudly, "Not one letter, Brother Monson, but a letter every week. Listen to the latest one: 'Son, we so much appreciate the work you are doing. Since you left for your mission our lives have changed. Dad attends priesthood meeting and will soon be an elder. I have been meeting with the missionaries and next month will be baptized. Let's make an appointment to all be together in the Los Angeles Temple one year from now as you conclude your mission. Sincerely, Mother.'" Love had won its victory. Serve the Lord with love.

Brethren, may each one of us *search the scriptures with diligence; plan his life with purpose; teach the truth with testimony; and serve the Lord with love.* The elements of this formula

"Ideals are like stars: we cannot touch them, but by following them, we reach our destination"

then become our ideals. Ideals are like the stars: we cannot touch them with our hands, but by following them, we reach our destination.

The perfect Shepherd of souls, the missionary who redeemed mankind, gave us his divine assurance: "... If it so be that you should labor all your

days in crying repentance unto this people, and bring, save it be one soul unto me, how great shall be your joy with him in the kingdom of my Father!

"And now, if your joy will be great with one soul that you have brought unto me into the kingdom of my Father, how great will be your joy if

you should bring many souls unto me!" (D&C 18:15-16.)

Of him who spoke these words, I declare my witness. He is the Son of God, our Redeemer, and our Savior.

I pray that we will respond to his gentle invitation, "Follow thou me," in the name of Jesus Christ. Amen. ○

# The Solid Majority

Marion D. Hanks

*Assistant to the Council of the Twelve*

● I have been thinking about the story of a man who was seen running full speed toward a river, a broad river. As he approached the dock he increased his speed and then flung himself with all his might into the water maybe ten feet, turned around and swam back, got out, and was asked by a startled onlooker why he had jumped into the river. He answered that a friend of his had bet him a thousand dollars to one that he couldn't jump across the river, and after a while he just couldn't stand thinking about those odds without at least trying.

It is going to be quite a thing for me to talk about something else besides missionary work after this great meeting tonight, but I will try because it is my responsibility this evening, under assignment, to discuss the Latter-day Saints Student Association.

Under the direction of the First Presidency and the Quorum of the Twelve and operating with the guidance of the Correlation Committee and the direct supervision and support of the Youth Correlation Committee of the Church, the Latter-day Saints Student Association functions as a correlating agency to serve Latter-day Saint students on college and university campuses across the world. The Student Association presently reaches about 285 campuses. Its work is important to all college-level students and

to all those who one day will be; and, of course, parents and interested adults, bishops, executive secretaries, stake presidents, and other Church leaders will be deeply concerned, as should all Church members. It is our earnest hope that all of you who have the Student Association in your area will discover that and will cooperate fully and strengthen its work.

I would like to talk tonight for a few minutes, in order to put this program in perspective, about some principles and problems and challenges that underlie it. Brother Monson has just repeated what may be the most significant fundamental principle underlying the work we do. If a few words could be thought to reveal the heart of the gospel, distill its essence, those words might be the ones: "Remember the worth of souls is great in the sight of God." (D&C 18:10.) Of so much worth to God are the souls of men that he sent his Holy Son as his agent of redemption and of mercy and of happiness. Of so much worth are the souls of men to that Son that he gave his life on a cross that we all might enjoy the blessings of eternal life and lasting relationships with loved ones in the progressive, creative future with our Eternal Father that we envision and believe in.

In his lifetime Jesus witnessed majestically in his teachings his con-

tinuing interest in and his high valuation of the individual souls of men. Those three great parables in one chapter of scripture, in answer to a question from a critic about why he companied with sinners, teach us everlastingly how we ought to feel about the lost sheep, or the individual child of God, because the enfolded 99 and the wandering one all were important to him, and must be to us. And when in the parable of the Good Samaritan he taught us how we should behave toward each other, he gave us the objective and ideal we ought to be thinking about.

It is this great principle, the worth of souls in the sight of God, that causes the Church, the Lord's instrument, to be so very concerned with each age level of individual.

When we think about some of the problems that exist in this world today, and we think about what happens when one honest soul undertakes to learn and live the life the Lord wants him to, and how he frequently multiplies himself in so many ways in the lives of others (as we have seen it in missionary work, in the military, in teaching, in sports, in civic work, in employment), then we know that this is in truth the Lord's kingdom, because it believes in the worth of souls.

Let me tell you then about an additional effort the Church is making to

reach and assist its college and university students to find spiritual strength and balance while they grow in the academic and social worlds of university life.

You are all conscious, to some measure, of the situation on the college campuses, and President McKay's words relating to a survey about that as this conference began yesterday. He talked about some of the more significant moral problems in the attitudes of some young people toward premarital sex, drugs, and other difficult pressures and unrest situations on the campus these days.

Many adults are pessimistic about the generation involved, and certainly some of their acts indicate that some of them are not only radicals but that some are psychotics, disciplined Communists, or criminals. With them, however, are many genuine idealists who in the spirit of the times seek change toward a better and more lofty ethical and moral climate.

In some measure, I believe, unfortunately, the cynical words of William Butler Yeats written in 1921 seem to fit the situation. I repeat only the last two lines of a well-known poem:

"The best lack all conviction,  
While the worst are full of passionate intensity."

But this is true only in a measure. Some of those who are not optimistic about this generation describe the "worst" as wanting to "teach before they learn, retire before they work, rot before they ripen." (Eric Hoffer.)

Others, and I am one of them, testify that the solid majority of this younger generation want to do well, and are doing well, but they need help to keep from becoming captivated by the temptations of this world and by the sterile lives of those misguided imitation men who spend their energies fomenting furor and chaos, with no expression of their own that I have ever heard to improve anything. One wonders what their children will have to thank them for.

It is an established principle through the ages that when adult authority ceases to function effectively, the young are victimized by each other. A commentator has said it this way: "As adult authority disintegrates, the young are more and more the captives of each other. . . . The problem when adult control disappears is that the young's control of each other intensifies." (David Riesman, *Psychology Today*, September 1969.)

Where do young Latter-day Saints stand in the midst of all of this? I would like to bear testimony that they are special; they have special challenges, but they also have special

dreams and capacity and preparation, and the courage to undertake to bring them into reality. I believe that potentially they are the greatest generation in every way, but they need help. They need the Church and its great principles, its leadership, and its program; and the Church reaches to help them in many important ways.

All of us know, and have tonight and several times in this conference had reiterated for us, that from the college-age group, generally speaking, there are at this moment about 13,000 clean, decent, committed young Christians seeking to teach the gospel and bear their witness across the earth. Brother [Allen J.] Smith did a great job in reminding us of how important that is and how wonderfully precious they are.

At the same hour of which we speak, this hour, about twice that many are in the military services of the land, young Latter-day Saints committed to a patriotic sense of responsibility to serve their country, and having been called to serve are abroad in the world doing what they have been asked to do. We salute them and thank God that the Church with an ever-expanding interest and a program to express it is reaching out to help them, to bring them companionship and leadership opportunities, to get to them regularly through the mail with letters and with the literature that will buoy them up and strengthen them. Again, I am tempted to tell what I know about them because I have seen them across the earth, in the camps and the far places of a terribly difficult land; and I testify that they really are, many of them, and I would wish all of them, devoted, dedicated missionaries and servants of the Lord. And the Church is seeking to serve them.

The Church is interested also in scores of thousands who aren't in any of these categories or in college but who work for a living or are otherwise involved. However, I am going to talk for just a few minutes tonight about a number that may surprise you. Remember, there are 13,000 or so of our wonderful young people in the mission field, 26,000 or so in the military, and about 125,000 on college and university campuses. Those now at school have the usual pressures of current university study, plus the special challenge of continuing to mature spiritually while they grow academically and of attempting to maintain the close relationship with the Church that they should have while they are giving appropriate attention to their school programs.

We believe, of course, that the Church and the gospel and the priesthood have the answers to help these

young people. The Church has established colleges and a great university, involving about 30,000 of them. Institutes of religion are available on campuses where about 55,000 go. This leaves a remainder, but every year institutes grow in number and so do the people who attend them. Student stakes have been formed in various parts of the land, and student wards and branches in many places. In these great organizations the young lead each other in righteous ways. They serve and they take part. The auxiliary organizations are helping in their instructional and activity programs.

Then three years ago, with the inspiration of Brother Lee and led by Brother Paul Dunn, with the approval of the Brethren, a pilot program of the Latter-day Saints Student Association was invoked. Its purpose was to support and strengthen the great work of the institutes, the student stakes, the auxiliaries, and other church elements. The product of the labors of these great youth-serving institutions may not be well enough known. Could I give you one example. Among all the marriages performed for members of student stakes last year, 95 percent were in the temple. Among institute graduates, 95 percent were in the temple. Among those attending Church colleges and the great university, 93 percent were in the temple. Of those attending institutes but not graduating, 84 percent of the marriages were in the temple. Among those attending college but not institutes of religion, about 50 percent were in the temple. The general Church average is a little below that.

Obviously we want to do everything we can to get our wonderful young students into the institutes of religion and to do everything we can to support the student wards and stakes and to multiply them as conditions permit in their great service to students. And that is why the Latter-day Saints Student Association was organized. It offers a sheltering wing for all Latter-day Saint students, active or inactive, and we might add, whether they like it or not we take them in. It reaches out to freshmen and new students, to returned missionaries and returned servicemen, to the boy and the girl from the little town, and the one from the big city, to LDS men and women in campus fraternities and sororities, to Latter-day Saint social groups, to representatives of the institutes and student wards, branches, or stakes, to the MIA, to the Relief Society, where applicable to married students, and so forth. It reaches out to converts, and this association has had a mighty and wonderful influence in bringing people into the Church.



“Remember that we have about 13,000 young people as missionaries, 26,000 in the military, and 125,000 on college campuses”

The Student Association forms committees to serve various of these groups and then it brings their representatives together in counsel in what is called the Latter-day Saints student council on a campus. Four student leaders are selected, interviewed, called, and set apart. They preside in the student council to which come these other representatives. The student council addresses itself to three basic questions:

(1) What are the needs of the students on this campus or in this area? (2) How can those needs best be satisfied? (3) Which Church agency or institution or influence can best undertake to solve the problem—which can best lead out?

Of very great importance, the Student Association brings to the campus setting to help in this process priesthood leadership in the form of a stake president. On a campus where there is a student stake, the stake president of the student stake is generally the priesthood leader. Where there is no student stake, another great local stake president would be assigned that campus or the area. This stake president is the chairman of what is called the executive committee. He presides with an educational adviser from the institute, with MIA representation, perhaps a bishop of a student ward or a branch president of a student branch, and they meet with the students, hear their recommendations and their findings, and then give answers. The student voice is heard, and alert, seasoned priesthood leaders consider what they have to say. Decisions are made—some yes, some no—and then all the Church elements on campus get together and go to work. The representatives go back to the student council and report the decisions made in conference with their priesthood leader and his associates, and they resolve any problems and go to work.

Now, brethren, correlation is more than coordination. Actually, an intense, devoted student could have a calendar coordinated so that he was going to an event every night with no conflict, but correlation will see to it that that doesn't happen. The need the students have may be for a week sequestered for study and preparation for

exams. They will tell that to the priesthood leader, and the priesthood leader is in a position to see that no events are scheduled for that week except the regular Sabbath day meetings. The student need may be for tutoring or service or a social. All the Church elements are in the student council; they talk about it, they go then to the executive committee, and it is discussed and decisions are made.

The Student Association has no jurisdiction or appointment over the non-student, but this simple thought can be important, very important. While the Student Association is not chartered to reach out to the non-student, his brother of the same general age group, this priesthood leader has authority and responsibility to care about all young people, and so he can call representatives of the two groups together and real correlation begins to take place; no one is imposed upon and the right results occur. The results, I want to tell you, have been wonderful.

Let me repeat that the Student Association purposes to strengthen and support the Church organizations which serve the student. Ordinarily one of them is selected to take the lead in whatever undertaking has been decided upon, but occasionally there is a situation where no one of the fragmented groups, say the student stake, the institute, the MIA, can take the job—it is too big. Then the whole Student Association influence and effectiveness goes into action. Let me give you just one example, and I would like to give you a hundred.

At one major university the non-Mormon president of that school recently asked that the LDS Student Association take over a major church-related campus event, noting that no single group of the Mormon students could likely handle it but all of them together could. He said this verbatim: “The Latter-day Saints Student Association is the most important factor for high idealism and stability on this campus. It is what I have prayed for on every campus I have worked on.”

How do the students feel? The University of Utah campus is the nearest to this building. Let me mention just a word about it. It is a great school

from which I graduated and which I love. It has problems. It has many wonderful students. It has about 15,000 Latter-day Saint students, among them many thousands of returned missionaries. At this great university the students have the normal problems that bother students at the normal university these days. The Student Association has been accepted and given status on this campus. Among many Latter-day Saint students, some of whom are not seeking the Church, to be honest about it, but may be trying to hide from it, there are many diverse elements.

We have taped just about three minutes of the testimony of one young returned missionary, a choice young man who couldn't spend much time or didn't choose to at the institute before his mission, but who finds a difference there since. I am going to ask that it be played right now, if you will listen attentively to Randy Harmsen, and then we will finish.

“Labor not for the meat which perisheth, but for that meat which endureth unto everlasting life.”

“Recently there has occurred on the college campuses much dissent and unrest, which in some instances has led to militant and destructive action. Organizations like SDS, the Black Student Union, Moaisis, etc., attract nearly all the attention, which leads some to think that other students have no argument. This in my opinion is not so. A great percentage of responsible students feel estranged from a system that has little room for student participation. The student wants a voice in the decision process. He needs a piece of the action.

“We realize that if we do not act responsibly while trying to obtain this goal of meaningful involvement, we will never receive it. In this quest for personal and/or student representation in the decision process, the Latter-day Saints Student Association provides opportunities and means whereby this goal can be accomplished. I am grateful for an organization that meets the needs of students through their involvement and leadership under the direction of the priesthood. The association would not remain vital without priesthood inspiration, experience, and support. We need it and we want it. A generation bond, not a gap, between students and priesthood exists.

“As I examine the impact of LDSSA on my life, I can only reflect on my experiences and observations at the University of Utah. As a freshman I soon realized that I was just one of thousands, a number on an IBM card. I had spiritual needs, not so much doctrinal as of identity, that were not

being met. I had a desire to serve others within the university environment. My fraternity experiences were sometimes hollow and empty. The institute was not a place to go, and if I went I wanted few to know. I noticed a void of LDS student unity and support.

"We were so anxious not to offend the non-LDS students that little was said or done. We had needs but there didn't exist an organization or a place where we could meet mutually and discuss our problems and their possible solutions, so consequently religious experience to me was a Sunday affair, while during the week I wanted to appear as broad and as open as anyone.

"After my mission there was a marked change. The institute was and is respected, if not becoming the place to be. There exists a force, a union, a common bond between LDS students that I never felt before; a vibrancy of spirit, mutual concern, a desire to serve

others is evident. It was like coming from the Andes Mission to a mission on the campus. LDSSA is an organization that encourages students to use their ideas, talents, and abilities to act responsibly.

"I have a testimony of the value of the LDS Student Association, mainly because of its spirit. It is a spirit that prevails over the campus. There is a spirit that inspires the students to live their religion, to grasp the relevancy of the gospel principles and standards. In the words of our Savior, 'Labor not for meat which perisheth, but that meat which endureth unto everlasting life.' The Latter-day Saints Student Association provides those opportunities and student experiences through involvement that we can have a decisive voice in our eternal lives."

The point, brethren: We care about these individual, wonderful young people. Will you bishops, branch presidents, and executive secretaries

care about their pink membership cards, or in some other way let us know where they are when they leave home for campuses? Will you wonderful young people accept our expression of love and interest? Will you go to an institute if you are on a campus and haven't done so? Will you be involved in *being*, not *seeming*? I close with these great words of Moroni written long ago and printed in the ninth chapter of Mormon. I offer them to the young as earnestly as I know how, changing only two words to include all of you and me with the writer: "Condemn [us] not because of [our] imperfection . . . but rather give thanks unto God that he hath made manifest unto you our imperfections, that ye may learn to be more wise than we have been." (Morm. 9:31.)

I testify to you that I believe they will be, and pray God to help them in the undertaking, in the name of Jesus Christ. Amen. ○

# Your Spotless Future

President Hugh B. Brown

*First Counselor in the First Presidency*

● I suggested to President Tanner that since the time has passed we should dismiss, but he is very generous with your time.

It's a bit cold outside tonight, and winter is on the way. A young fellow wrote a short essay on winter. He said, "In the winter it is very cold. Many old people die in the winter, and many birds also go to a warmer climate."

I think I could not do better than to leave you smiling.

Just one word: No matter what your past has been, you have a spotless future.

A week ago tomorrow night I was talking to the young people at Brigham

Young University in a fireside. There were 12,500 of them present. A very inspirational time was had. I spoke to them about some of the things that have been spoken of here tonight. I told them they have a spotless future, and asked that they guard that future and remember that when the Judge shall summon them, he will not look them over for medals, for diplomas, for honors, but for scars, and I warned them to beware that there be no stains between the scars.

God help us to be worthy of the responsibility that is ours, both those who are missionaries, and those who have been on missions previously,

those of us who are growing old in the work; let us continue faithfully to serve God and keep his commandments. Let us remember what the speakers tonight have said to us, and take their words home with us and put them into practice.

Sixty-five years ago this month I went to England on a mission, since which time it has been my privilege to serve in various capacities. I want to bear you my witness tonight, after a lifetime in the Church, that this is the gospel of Jesus Christ, and that I know that my Redeemer lives. May God bless us all with his Holy Spirit, in the name of Jesus Christ. Amen. ○

# Ethics Alone Is Not Sufficient

Howard W. Hunter

*Of the Council of the Twelve*

• Not long ago one of our national publications reported an extensive study of some conditions plaguing our modern society, conditions which give us great concern. Crimes of violence are increasing at an alarming rate. There is disrespect for law and order, civil disobedience, expanded use of drugs and barbituates, increase in venereal diseases, and an accelerating divorce rate. The upward trend in petty thefts, burglary, gambling, riots on school campuses, and protests against standards which have long prevailed as acceptable is alarming.

Can we say that because news media are filled with such accounts, there is a universal and basic social change in thinking and conduct? Can we believe that because there are some who have no regard for the law or the rights of others, or who advocate a new morality, this represents a new concept of right and wrong? Although we cannot hide our heads in the sand and disregard present-day problems, I for one have not lost faith in my fellowmen.

Among our modern campus youth are some who take great delight in attracting attention by pursuing a course against the conventional. By a misguided sense of direction, this vocal minority often campaigns for a new freedom disassociated from any sense of responsibility. For every one of these there are thousands of young people who want to live right and do right. They have the desire to take their place in a responsible society and to live under a code of high morality. We are proud of them. These are the great hope of the future. I only wish their good works and their aspirations

could receive the same "equal time" as is allotted to those of opposing political philosophies.

What makes the difference? What causes persons to travel divergent courses on moral issues? Is it because of a difference in belief as to whether or not a thing is right or wrong, or is it a total disregard for the right?

We teach little children the difference between right and wrong, and a conscience awakens in them. There seems to be in each of God's children this monitoring device we call a conscience, which tracks our thoughts and actions and raises a caution when there is contemplation of the improper, unconventional, or immoral. Merely living with other people teaches us the difference between right and wrong. There is something lacking in the experience of an adult who must be taken into custody and punished or restrained for violating the rights of others. But again, these people are a small minority. I think we would agree that most people have a real sense of right and wrong and a sincere desire to follow the right. They have an understanding of moral responsibility. Sometimes we refer to this as ethics, the science of moral duty or ideal human character.

I believe most persons follow a strict code of ethics. They are governed by this great ethical rule: So live as to invoke the best in others and therefore in yourself. Surely this is commendable and would enhance relationships in our complex society if everyone had a sincere feeling of such moral responsibility.

Ethical theory is the basis for right-

teous government and for the formulation of fair and equitable jurisprudence. It is the basis for all moral, social, and economic systems.

We would agree that to follow a strict code of moral ethics, society would reach a high state of perfection and many of the present-day problems would be solved, but is ethics alone sufficient to attain our goals in life? To those who have no belief in life after mortality, ethics may be sufficient to fulfill the requirements of conduct and responsibility. There may be some who believe in a life hereafter, yet feel that ethics is sufficient for salvation. Can this be true without also living the other commandments of God?

There is a great difference between ethics and religion. There is a distinction between one whose life is based on mere ethics and one who lives a truly religious life. We have a need for ethics, but true religion includes the truths of ethics and goes far beyond. True religion has its roots in the belief in a supreme being. Christian religion is based upon a belief in God the Eternal Father and in his Son Jesus Christ and in the word of the Lord as contained in scripture. Religion also goes beyond theology. It is more than just a belief in Deity; it is the practice of the belief. James E. Talmage said, "One may be deeply versed in theological lore, and yet be lacking in religious and even moral character. If theology be theory then religion is practice; if theology be precept, religion is example." (*Articles of Faith*, p. 5.)

True religion to the Christian is demonstrated by a real belief in God



and the realization that we are responsible to him for our acts and conduct. A person who lives such religion is willing to live the principles of the gospel of Christ and walk uprightly before the Lord in all things according to his revealed law. This brings to a man or a woman a sense of peace and freedom from confusion in life and gives an assurance of eternal life hereafter. The Lord said, "... Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." (Matt. 4:4.) A code of morals is not wholly sufficient. For the same reason man cannot be saved by bread alone, he cannot be saved by a code of ethics.

In order to be effective in one's life, religion must be a vibrant influence. It must be an influence that becomes a part of one's thinking and conduct. There is purpose in man's sojourn in mortality. He is placed here for a definite reason, in accordance with God's great plan. We read in Genesis the story of the creation: "And the Lord God said, Behold, the man is become as one of us, to know good and evil. . . ." (Gen. 3:22.)

To learn the difference between good and evil is one the great purposes for man to have mortal life, yet he is given his freedom of choice with the promise of eternal blessings if he obeys

the laws of God.

A true religious faith teaches us that there are certain principles that must be accepted and obeyed. We must have faith in God the Eternal Father and in his Son Jesus Christ and his atoning sacrifice. This must be followed by repentance from all sin, then baptism by immersion after the example of the Savior by one having authority, and the laying on of hands for the gift of the Holy Ghost. Other things are necessary, including a contrite spirit, a humble heart, obedience to the ordinances and principles of the gospel, and faithfulness to the end. This encompasses the choosing of right over wrong, following good, and abstaining from evil.

Ethics alone will not accomplish all these things for us, but an active religion will add to ethics the principles and ordinances of the gospel, which, if obeyed, will open the doors of eternal salvation, provided such religion is ordained of God and not of man's creation. I bear witness to you that the Church established by Christ and taken from the earth because of the apostasy of men has been restored in these latter days in the same manner as foretold by the prophets of old and by the other statements of scripture; that God has spoken to his servants in our day and is now speaking. The Church

of Jesus Christ of Latter-day Saints invites all persons to listen to the story of the restoration of the gospel, the story of a religion vibrant and vital in the lives of thousands of persons of faith, testimony, and devotion to the principles of the gospel taught by the Church of Christ.

The troubles of the world often expressed in screaming headlines should remind us to seek for the peace that comes from living the simple principles of the gospel of Christ. The vociferous minorities will not unsettle our peace of soul if we love our fellowmen and have faith in the atoning sacrifice of the Savior and the quiet assurance he gives of life everlasting. Where do we find such faith in a troubled world? The Lord said, "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you."

"For every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened." (Luke 11:9-10.)

It is my humble and sincere testimony to you that God does truly live—a kind, loving Father. I know that his Son Jesus Christ is the Savior of the world, and that through belief in him and keeping his commandments we will have life everlasting. In the name of Jesus Christ. Amen. ○

## "Be Not Afraid, Only Believe"

Gordon B. Hinckley

*Of the Council of the Twelve*

● I supposed you have heard the story of the absent-minded professor who went shopping and lost his umbrella. Discovering his loss, he retraced his steps. At the first three stores on which he called, the clerks denied having found his umbrella. At the fourth store the clerk handed him the missing umbrella. He grumbled,

"Thank goodness for an honest man. The other three told me they didn't have it."

I am inclined to think that notwithstanding the gains we see in the work of the Lord, notwithstanding the reformation we see in the lives of many people, we are prone to emphasize the problems and disregard the progress.

I stand here today as an optimist concerning the work of the Lord. I cannot believe that God has established his work in the earth to have it fail. I cannot believe that it is getting weaker. I know that it is getting stronger. I realize, of course, that we are beset with many tragic problems. I am a newspaper reader, and I have

seen a good deal of this earth. I have seen its rot and smelled its filth. I have been in areas where war rages and hate smolders in the hearts of people. I have seen the appalling poverty that hovers over many lands. I have seen the oppression of those in bondage and the brutality of their overlords. I know something of the misguided youth whose appearance is repugnant, whose hygiene is repulsive, whose manners are disgusting. I have watched with alarm the crumbling morals of our society.

And yet I am an optimist. I have a simple and solemn faith that right will triumph and that truth will prevail. I am not so naive as to believe there will not be setbacks, but I believe that "truth crushed to earth will rise again."

When I left for a mission some 36 years ago, my good father handed me a card on which were written five words. They were the words of the Lord to the ruler of the synagogue who had received news of his daughter's death: "Be not afraid, only believe." (Mark 5:36.) If the Lord will inspire me, I should like to express a few thoughts on that theme.

I believe in the triumph of the gospel of Jesus Christ and the triumph of the Church and kingdom of God on the earth. If ever your faith is inclined to weaken as you see the onward march of evil and oppression, read again the story of Daniel who, putting his trust in the "God in heaven that revealeth secrets," interpreted Nebuchadnezzar's dream. He said concerning our day that the God of heaven shall "set up a kingdom, which shall never be destroyed; and the kingdom shall not be left to other people, but it shall break in pieces and consume all these [other] kingdoms, and it shall stand for ever." (Dan. 2:44.)

I believe, my friends, that the cause we have the honor to represent is that kingdom which shall stand forever.

I am not engaging in unrealistic dreams when I think of its future, for every day I see the miracle of its strength and of its growing influence in the lives of thousands across the earth. It is not a great impersonal juggernaut of power. It finds its best expression in the quiet of the lives of those who have embraced it.

I do not want to boast. Heaven knows we have problems among us. We are far from perfection. And yet I have seen so much of good that my faith constantly strengthens.

I believe in our youth. I believe in their goodness and decency. I believe in their virtue. I have interviewed thousands of them on a personal and individual basis. Yes, there are some who have succumbed to evil, but they

are a minority.

On a visit to South Vietnam three years ago, I talked individually with two or three hundred men—men who had waded through the blood and heat of battle, but men who were virtuous in their lives. I remember one of them, a boy who had just come down from the Rock Pile near the DMZ, who said in response to a question on morality: "Not on your life—I couldn't do that. I want to be worthy of a great girl some day."

I believe in their sense of service. I have just been down in South America, where we have some 1,500 of the 13,000 missionaries of this church. Like their associates over the world, they are there entirely at their own expense and at the expense of their families. They give to the Lord two years of their lives. Their days are long, their weeks crowded and arduous. They speak with a persuasive conviction. They bear testimony of the living Christ and of the virtues of his marvelous work.

May I read from a letter received from one of them: "The most effective technique we have found in our work is fasting and prayer. We saw how this worked a few weeks ago with an investigator of the Church. He had a number of questions and problems to overcome, and we just didn't seem to get anywhere when we met with him to discuss them. So we would go home to our apartment and ask the Lord to bless him and help him understand what we had explained to him. We felt it was very important that he be baptized, so we asked the Lord to bless him with a desire for baptism. Even up through the sixth lesson he was wavering, so we fasted the day before his baptism, and he has been a faithful member ever since."

One thinks of the words of the Lord to his disciples who complained they could not perform miracles. Said he: "... this kind goeth not out but by prayer and fasting." (Matt. 17:21.)

Is it not a miracle in itself that in this day of doubt and disbelief young men, thousands of them, with lives to live and careers to build, spend two years in the service of the Lord, laboring constantly and even willing to fast and pray in behalf of those to whom they seek to teach a better life? I know of no experience more refreshing than to be with them and feel of their spirit. If any of you who are listening this day should have two of them come to your door, I hope that you will welcome them and hear them. They will restore your faith in youth. They will quicken your faith in the Lord. They will lead you to a joy you have never previously known.

I believe they are the best generation that ever lived. In Montevideo the other day I interviewed 154 of them. I asked them about their parents and about their homes. I discovered that 58 of them, or more than one-third, came from homes where parents did not belong to the Church or did nothing in the Church. While the sample may be too small from which to draw a reliable conclusion, my observation and experience would indicate that the youth I know and love are better than their parents.

And I believe in something else that is a barometer of their goodness. Paul warned that in the last days men would be unthankful, unholy, disobedient to parents, without natural affection. (See 2 Tim. 3:1-3.) One need not look far in the homes of the people to see that prophecy being fulfilled. And yet I have recently witnessed a repudiation of that insofar as many are concerned. In my visit to South America I heard hundreds of our young men and women stand on their feet and express their feelings. Almost without exception they spoke words of appreciation, of thankfulness for their parents. What a remarkably refreshing thing it is to hear young men and women, 19, 20, 21, and 22 years of age, stand before one another and, in the quiet confidences of such a meeting, say, "I really appreciate my dad." "I love my mother." They are not maudlin; they are manly, athletic, able young men and womanly girls of charm and education. Their words come from the heart. Those sentiments in this day are as a cool and refreshing breeze on a hot and humid night.

One hears much these days about the slow death of the churches, and yet the Lord declared that "this gospel of the kingdom shall be preached . . . for a witness unto all nations; and then shall the end come." (Matt. 24:14.) Can it possibly be accomplished? I recently had an insight into that possibility.

When I was in South America I met a woman. She had just joined the Church. She was introduced as a new convert to the Church. Fired by a great love for that which she had found, she has gone about enthusiastically telling others. During a period of only seven months since her baptism, she has referred 300 acquaintances to the missionaries so that they might explain the gospel to them. Of these, 60 have come into the Church and are solid members, and more will yet come. In Sao Paulo, Brazil, I recently met the young missionary who first had taught her the gospel. He too had been a convert, had gone on a mission to represent the Church at considerable

financial sacrifice; and the woman of whom I speak was one of 43 he had brought into the Church, so this young man of Brazil had expanded himself more than 100 times—43 converts of his own and 60 through one of those he converted, with perhaps more from others of his converts yet to come.

Yes, this work requires sacrifice, it requires effort, it means courage to speak out and faith to try. This cause does not need critics; it does not need doubters. It needs men and women of solemn purpose. As Paul wrote to Timothy: "... God hath not given us the spirit of fear; but of power, and of love, and of a sound mind. Be not thou

therefore ashamed of the testimony of our Lord..." (2 Tim. 1:7-8.)

I would that every member of this church, and every good man throughout the world, would put those words where he might see them every morning as he begins his day. They would give him the courage to speak up, they would give him the faith to try, they would strengthen his conviction of the Lord Jesus Christ.

I believe that miracles would begin to happen over the earth.

I recall the occasion on which Jesus fed the multitude with the loaves and fishes. They were satisfied physically and were curious. He then taught

them the doctrines of the kingdom and many fell away. "Then said Jesus unto the Twelve, will ye also go away?"

"Then Simon Peter answered him, Lord, to whom shall we go? thou hast the words of eternal life.

"And we believe and are sure that thou art that Christ, the Son of the living God." (John 6:67-69.)

I echo that testimony, my brethren. I know that God lives, that Jesus is the Christ, that this is their holy work, and I plead with you and with the God of heaven that we shall have the power and the faith and the devotion to roll it forward to its great destiny, in the name of Jesus Christ. Amen. ○

# A Divided Christianity

Mark E. Petersen

*Of the Council of the Twelve*

● Earnestly I pray for the direction of the eternal Spirit of God as I stand before you and bear you my testimony that I know that the gospel of the Lord Jesus Christ is true.

From its beginning, true Christianity has been a religion that has been hard to believe and hard for most people to live.

When the Savior was on earth and taught his pure doctrine, many refused to listen to him. Some were offended by what he said and became so angry that they sought his life, and eventually they crucified him.

Following his ascension into heaven, his disciples endeavored to carry on his work, but they also were misunderstood, disbelieved by most, and severely persecuted.

As the scriptures indicate, they were everywhere spoken against. It was largely because their teachings were so hard to believe.

The doctrine which first challenged the credulity of the people was the teaching that Christ was the Son of

the living God. This led his critics to call him a blasphemer.

When he exhibited his divine power in healing the sick and giving sight to the blind, they called him Beelzebub and said he was of the devil.

These reactions to his labors were quite understandable, and in a way the people generally were hardly to blame. Jesus himself prayed at the crucifixion, "Father, forgive them; for they know not what they do." (Luke 23:34.)

The doctrines of Christ were quite different from what they had been taught all their lives, and therefore, under the influence of their time-honored tradition, they felt that what Jesus said was false.

And yet, the scriptures that they professed to love and read had foretold his coming. They even described his person and predicted his eventual sacrifice. But the scriptures were misconstrued by the elders and the scribes, who so confused the people that when Jesus held his pure truth before them,

they not only misunderstood but they became angry and bitter.

As his teachings challenged their long-standing traditions, their resentment rose to the point where thoughts of revenge filled their minds.

When the apostles proclaimed his resurrection, again there was disbelief. Had anyone ever come back from the dead? Who in all his life had seen a dead man rise from his grave in physical reality and walk and talk and eat?

The idea of a resurrection seemed completely incredible and was much too hard for most people to believe, so they turned away.

But time favored credulity. That which is old always seems easier to believe, so when the immediacy of Christ's sacrifice was past, greater numbers of people began to accept him.

But a new difficulty arose. They did not all believe alike. Certain of them had one interpretation of the sacred word while others had contrary views. For example, differences arose among the believers pertaining to the



nature of God. What is God like? That was the question. Is he a person? Is he a shapeless, indescribable spirit, or is he a mere influence for good, filling the universe? The believers could not agree among themselves.

Even on such a simple thing as baptism, conflicts arose among them. Some could not believe this ordinance was even necessary. Those who did believe in it disagreed as to the method by which it should be administered.

So further divisions arose in Christianity.

Well-meaning men began to alter Christ's doctrines to suit their own notions, making them seem easier to accept in a revised form than in the way they were given originally by the Master.

And then among the believers themselves, divisions also began to arise over the resurrection, which had been an earlier stumbling block. Some at that time could not, and many Christians even today still cannot, accept that doctrine. Certain of them convinced themselves that the spirit or soul could survive death, but not a decaying body. A physical resurrection of flesh and bone was beyond their ability to accept. Therefore, many professed followers of Jesus rejected this Christian teaching as being too hard to believe.

And yet it was in the scripture. To reject the resurrection really meant also to reject certain portions of holy writ. What were the followers of Christ to do? Could they believe some of the scripture and not the remainder?

This is exactly what many did, with still further division as a result. And yet the apostle Paul had said that Christ is not divided!

It became obvious that the original gospel was too hard to believe, even for many professed Christians.

Today Christianity is still divided. But the many denominations, with their varied versions of Christian doctrine, now see the need for a better understanding.

Ecumenical movements have begun, arising largely in the wake of the courageous steps of the late Pope John, who called together the great ecumenical councils of Rome. He saw the need for a change in world Christianity and so did most of his associates.

His Eminence Julius, Cardinal Dopfner of Munich, Germany, was one of the four prelates chosen by Pope John to moderate the council meetings in Rome. As quoted in *Time* magazine, following his return to Munich, the distinguished cardinal said that many of the faithful have been lost because the Christianity of today appears "as a superannuated souvenir of a past age,"

and he called for reforms that would bring Christianity back to Christ and the Bible. Ponder, if you will, the deep significance of that declaration.

But if Christianity does take this giant step, and does return to the pure doctrines of Christ, will modern Christians find the original teachings of Jesus any easier to believe than did their ancient predecessors?

To unite the various Christian churches under a single banner is one thing, but to accept the original hard-to-believe doctrines of Christ is quite another, particularly if they upset long-standing creeds and traditions as they very definitely did when Jesus walked the plains of Palestine.

Philip Scharper, writing his defense of the changing Catholicism of today, in his book *Meet the American Catholic*, makes some remarks that are well worth serious consideration.

He calls for Christians to rediscover Christ.

We Latter-day Saints make the same appeal.

Speaking for his fellow Catholics and describing important changes recently made in his church, he adds:

"Now the stereotypes are being smashed, and we are forced to search out the authentic features of our Protestant brothers."

And then he further says:

"Every Catholic who would take seriously the high ecumenical mandate of the Council [of Rome] must come to a knowledge of and respect for the beliefs and practices of the major Protestant churches."

Then he calls for an exploration of the riches of divine revelation! What a blessing this would be!

But to explore the riches of divine revelation can only mean a genuine study of the original doctrines of Christ, no matter how hard to believe they may seem to be, for God is the same yesterday, today, and forever.

If we are to accept Christ, then we must accept what he taught. Pretenses accomplish nothing. He himself said that we cannot serve two masters.

Then if we are to discover him, we must discover the kind of Christianity that he established and be willing to accept it as it is, whether or not it upsets old traditions that have become dear to our hearts.

Tradition is by no means infallible. Often it has no basis in fact. And quite as often it is at variance with the original gospel.

We Latter-day Saints have long been concerned about the divisions in Christianity. The question "Which church is right?" is often on our lips.

In all sincerity and in deep solemnity before God, we declare that we

Latter-day Saints have an important message for all mankind that is most pertinent to this point.

In the spirit of Mr. Scharper's ecumenical book, we ask both Catholics and Protestants to listen to the authentic features of Mormonism.

Being heard amidst the echoes of long-standing creeds and dogmas, our teachings may be as hard to believe as the gospel was originally. But they are nevertheless true and scriptural.

Mormonism, so called, proclaims that God does live and that he has been seen and heard by mortal men in these modern times.

Mormonism further declares that Jesus of Nazareth was indeed the Son of Almighty God; that he is divine; that he is the Savior of the Christians, the Messiah of the Jews, and the Redeemer of mankind.

We affirm the fact of his death on the cross and the physical reality of his resurrection, in flesh and bone.

We teach the authenticity of the Holy Bible and the truthfulness of the prophetic writings therein.

Hard to believe though it is, the scriptures themselves foretold the sad division in Christianity, leading to the formation of the many denominations of today. They refer to it as a falling away, an apostasy from the original gospel.

But those same scriptures declare that the gospel truth would be restored in all its purity and simplicity in these latter days.

Is that hard to believe? It should bring joy to all.

The sacred word further explains the manner in which this restoration would be accomplished and teaches the almost incredible fact that before the hour of God's judgment, holy angels would fly through the midst of heaven, bringing back to mankind the one and only true gospel of the Lord Jesus Christ as it was originally taught by the Master himself.

Is that hard to believe? It is nevertheless a fact.

Such an event, of course, would mean a new and modern revelation from God. Dare you believe that? Dare you accept the scriptures?

The ancient prophets, speaking of our day, also foretold that a new and sacred book would be given to modern man, a book written anciently but reserved for publication in our times. It was to be a record that had been buried in the ground for ages, but, as Isaiah said, it would come out of the earth in the latter days to tell the story of a fallen people who had lived anciently.

Is that hard to believe? It is scripture!

The book necessarily would be in an ancient tongue, but it would be published in modern languages and would be done—not by some great scholar—but by an unlearned man, says the prophet Isaiah.

What a paradox! A sacred volume of ancient scriptures produced in our day by an unlearned man! And yet it is foretold in the scripture. Is that hard for you to believe?

Through this great modern revelation, God would restore his church to the earth with modern apostles, prophets, pastors, evangelists, and teachers, such as were in Christ's ancient church.

This restoration would make ecumenical councils unnecessary and would avoid further debates over differing creeds and dogmas.

Man no longer would need to grope through the darkness of his own wisdom seeking religious truth, for the

light of modern revelation would be there to guide him.

Revelation would take the place of conjecture. Prophets would guide mankind in this day as Moses and Isaiah led their people anciently. All of this would be part of a modern restoration of the gospel.

Is this hard for you to believe? Yet it is scripture. It is Bible doctrine. Is the Bible too hard to accept?

The glad news of the Latter-day Saints, then, is this: Hard to believe or not, God lives, and he is our Father.

Hard to believe or not, Jesus Christ is his divine Son, the Savior of the Christians, the Messiah of the Jews, and the Redeemer of all mankind.

Difficult as it may be to admit, the many denominations of today, by their very existence, evidence a departure from the original truth as described by the apostle Paul.

And hard to believe as it may seem,

a modern revelation from God has now come, just as Peter and John said it would.

New prophets have been raised up in our day. Once again apostles traverse the earth. Once again the ancient cry is heard: "Repent: for the kingdom of heaven is at hand." (Matt. 4:17.) The gospel now has been restored in its purity.

So to all mankind we extend our hand in fellowship and love and say: "Come, listen to a prophet's voice, And hear the word of God, And in the way of truth rejoice, And sing for joy aloud.

We've found the way the prophets went Who lived in days of yore; Another prophet now is sent This knowledge to restore."

—Hymns, No. 46

And this is our humble testimony in the sacred name of the Lord Jesus Christ. Amen. ○

# The Gospel of Work

Franklin D. Richards

*Assistant to the Council of the Twelve*

● My dear brothers and sisters, I rejoice with you in the wonderful spirit of this conference and the inspirational messages that have been given.

A wise man has said, "Yesterday is gone, tomorrow may never come, but today is here." This same impressive theme is woven into our beautiful hymn entitled "Today, While the Sun Shines":

"Today, while the sun shines, work with a will;  
Today all your duties with patience fulfill . . .

There is no tomorrow, but only today."  
—Hymns, No. 215

What a marvelous philosophy—the gospel of work, combined with the

challenge to perform willingly today's work today.

President McKay has said, "Let us realize that the privilege to work is a gift, that the power to work is a blessing, that love of work is success."

How true this is! Yet today as in earlier times many misguided individuals embrace the philosophy of idleness, feeling that the world owes them a living. Many have a desire to destroy the establishment that has been built upon productive effort.

In this dispensation the Lord has many times confirmed the eternal principle of work. We have been told that there is no place in the Church for the idler "except he repent and

mend his ways," and "he that is idle shall not eat the bread nor wear the garments of the laborer." (D&C 75:29; 42:42.)

Ever since its organization the Church has encouraged its members to establish and maintain their economic independence; it has encouraged thrift and fostered the establishment of employment-creating industries.

At the time the present Welfare Program of the Church was established, the First Presidency explained that the primary purpose "was to set up a system under which the curse of idleness would be done away with, the evils of a dole abolished, and independence, industry, thrift and self-respect be once

more established amongst our people. The aim of the Church is to help the people help themselves. Work is to be re-enthroned as the ruling principle of the lives of our Church membership." (*Conference Report*, October 1936, p. 3.)

These are eternal principles and are as applicable to us today as they were when given. This does not mean that we do not recognize the need for change. Nothing is static; all things change. We accept the law of change—this is the law of progression. The gospel of work brings change and progression.

I encourage all to accept wholeheartedly the principle of effective work and make it a vital part of our lives.

As President McKay said, "Love of work is success." I am sure that you know many people who truly love their work. Are they happy and successful? You and I know they are both happy and successful. Such being the case, we might ask, "How can we develop a love of work?"

To develop love of work, I suggest two guidelines: (1) set worthwhile objectives, and (2) be satisfied only with superior achievement.

Insofar as setting worthwhile objectives is concerned, let us consider that each day is a success in which we accomplish a worthwhile objective, and any day is a failure if it passes without some worthwhile achievement.

A proper appreciation of life's purpose is a great help in developing worthwhile objectives. The restored gospel of Jesus Christ answers the questions, "Where did we come from?" "Why are we here?" and "Where do we go after this life?" With this knowledge, we are in a preferred position to set worthwhile objectives and goals, both short range and long range.

I am grateful for my knowledge and testimony that God the Father and his Son Jesus Christ appeared to the Prophet Joseph Smith and through him restored the gospel in its fullness; and I am grateful for the Prophet who stands at the head of the Church of Jesus Christ today, our beloved President David O. McKay—may the Lord bless and sustain him.

The Lord has indicated that it is his work and his glory to bring to pass the immortality and eternal life of man. What a great work!

Thus, we need not hesitate to establish our long-term objective as exaltation in the celestial kingdom, or eternal life.

Each of us is entitled to immortality through the atoning sacrifice of Jesus Christ, our Savior and Redeemer, but

in order to enjoy eternal life—or exaltation in the celestial kingdom—we must work out our own salvation day by day.

Working out our salvation requires that we commit ourselves to keep the Lord's commandments and to work and serve effectively in all phases of life's activities.

Our day-to-day, month-to-month, and year-to-year goals should contribute to our long-term objective—eternal life.

In selecting our day-to-day work, we should not overlook the fact that our success will be in proportion to our love of the work that we are engaged in.

The Savior continually emphasized the doctrine of unselfishness and sacrifice, and it is apparent that there is no real success or happiness in being self-centered and selfish. Let me suggest, therefore, the advisability of engaging in some work that involves service to our fellowmen and some sacrifice of our time, talents, and means. It is this type of work that one can easily develop a love of, as well as a love of people.

Success in these areas almost always manifests itself in growth and change in the lives of all the persons involved.

Coupled with worthwhile objectives, we must learn to work compatibly with people. Some seem to be born with this talent while others have to acquire it, but fortunately this love of people and work can be developed.

Another essential factor to consider at this point is loyalty. Loyalty to employer or a cause one is working for is a key step in developing a love of work and success.

The great merchandiser, F. W. Woolworth, once said: "We would rather have one man or woman working with us than three merely working for us."

Objectives and goals should not only be worthwhile but also realistic. They should be an incentive to work effectively. Thus the setting of realistic objectives and achieving them becomes an important part of the great process of eternal progression.

Now with respect to the goal of superior achievement:

Helen Keller, whose life was an inspiration to millions, expressed these sentiments:

"My share in the work of the world may be limited but the fact that it is work makes it precious. I long to accomplish a great and noble task but it is my chief duty and joy to accomplish my humble tasks as though they were great and noble."

The desire for superior achievement comes from our Father in heaven. However, too many people are imbued with the spirit of "just getting

by." This spirit comes from the evil one. Let us avoid the habit of "just getting by," as it will rob us of the choicest rewards.

Whether our work is mainly mental or physical or is a combination of both, we should learn to do it well, cultivate the proper attitude, and develop work habits that will produce superior results. These habits will become a part of us.

Superior achievement comes when one makes up his mind to be successful and is willing to pay the price or to magnify his calling.

This involves the development of faith in the Lord Jesus Christ and faith in ourselves, always remembering that we are spirit children of God. It involves study and training, coupled with planning, discipline, and hard work—yes, going the extra mile.

Paying the price also involves living the gospel principles. Let me emphasize the need for humility and prayer as well as hard work to keep in tune with the Holy Spirit, which will guide and direct us in time of need. This is brought out in an interesting letter received from a lady missionary in which she stated:

"With hard work, deep humility, and sincere prayer, you will succeed." As I read this sentence on my first day in the mission field, I thought, I want to be a successful missionary.

"I found that to me hard work has meant going the extra mile, in doing more than is required. One experience I shall never forget is the day my companion and I found three really golden families because we asked the golden questions 20 times instead of 15 times. If we had not asked more than the required 15, we would not have been blessed in finding them, because they were the 16th, 18th, and 19th families that we asked. My companion and I were given the blessings of teaching two of these families. Satan was really working hard on these choice families, and then I again learned the importance of sincere prayer. Sincere prayer, fasting, and our testimonies of the true gospel were really the only weapons we had to fight Satan. But the Lord does answer our prayers.

"I was truly humbled as my companion and I watched these lovely people baptized by the true authority. Tears of happiness came into my eyes as I realized the blessings that the Lord had given to those coming into the Church and to my companion and me through *hard work*."

Someone has said that genius is ten percent talent and 90 percent work. This I believe, and it is clearly brought out in this missionary's experience.

It is our responsibility to teach



young and old the value of work and the wisdom of superior achievement.

The Church furnishes many opportunities for work and service, regardless of age. One of the happiest persons I have seen recently was an 86-year-old woman, busily engaged in doing temple work in the Salt Lake Temple. It was evident that she loved her work. To her, work itself, with a sense of accomplishment, was the way to avoid getting old.

I will be eternally grateful to the stake president of the stake in which I was raised as a young man. His motto was "Be there." "Be there" meant to work effectively, to magnify your calling. This teaching as a young man has had a great effect in my life.

Teach children the importance of work and assist them in preparing for superior achievements; don't deprive them of the blessings that come from proper work habits.

Eleanor Roosevelt once remarked

that "the surest way to make it hard for children is to make it easy for them."

Teach children to recognize their obligations. Teach them to be loyal to their families, to their employers, to the Church; to their country, and to any worthy cause they espouse.

How can you find time to teach these things to your children, and what is the best way to do it? you ask. You will find the time and a most effective way as you hold your weekly family home evening, as you have been counseled to do. In searching for ways to develop a love of work, we must not overlook the matter of relaxation. Although work is absolutely essential to achievement, relaxation and proper rest are likewise necessary. The power to pace one's self is an important factor in developing a love of work. The Lord expects each of us to work out a proper balance between work and relaxation as well as the physical and spiritual aspects of life.

It will be to our eternal advantage to recognize that work is the secret of growth, progress, and happiness in both temporal and spiritual fields.

I encourage you to set worthwhile and realistic objectives and be satisfied with only superior achievement.

The philosophy of work and the extra mile is a sound philosophy; it is a vital part of the gospel of Jesus Christ that will lead us to eternal life.

Accept every opportunity to serve in building the kingdom of God, and I bear you my witness that as you do your part, the Lord will make you equal to every task that you are called upon to perform.

Let me conclude, as I commenced, by quoting the inspiring words of President McKay: "Let us realize that the privilege to work is a gift, that the power to work is a blessing, that the love of work is success."

May the Lord's choice blessings be with you, I pray, in the name of Jesus Christ. Amen. ○

# The Church Welfare Program

Henry D. Taylor

*Assistant to the Council of the Twelve*

● The month was July; the year, 1959. My family and I were on a vacation trip in western Canada. On Thursday, July 2, we were visiting with friends in Lethbridge when the telephone rang. The long distance operator had inquired for me. Upon picking up the receiver, I became aware of a familiar voice that said something like this: "Henry, this is Marion G. Romney. Congratulations."

I was greatly startled and replied: "Thanks very much, Brother Romney, but for what?"

He continued: "I have just come from a meeting of the First Presidency and

the Council of the Twelve. You were named to be the managing director of the General Church Welfare Program to succeed Elder Harold B. Lee. I have been selected to be chairman of the committee to succeed Elder Henry D. Moyle, who, as you are aware, is now a member of the First Presidency." He went on to say: "I have been authorized by the Brethren to advise you of this appointment before you read it in the newspapers. I will talk with you further when you return to Salt Lake."

It has been a wonderful ten years since this calling came to me. While I have had a constant and continuing

appreciation for the Welfare Program ever since its inception, this appreciation has increased and deepened as I have become more intimately acquainted with its operations, with its many ramifications, its lofty purposes and objectives.

It is pleasing to the Lord that the poor and needy be provided for. Running like a golden thread through the scriptures, which contain the word of the Lord, comes a message loud and clear: "Thou shalt remember the poor and the needy."

The Lord has affirmed and reaffirmed that it is his purpose to see

“There are undoubtedly more persons today who are spiritually hungry than who are physically starving”

that they are cared for, but he has made it equally plain and clear that it must be done in the way and manner that he will indicate or prescribe.

In spite of the Lord's concern for the well-being of the needy, he has pointed out and proclaimed emphatically that they themselves have a responsibility, and if they find it necessary to seek assistance from the Church, they are under obligation to work to the extent of their physical ability for that assistance. Idleness has been designated by the Lord as being a curse, and to receive without giving is contrary to his desires. The beautiful and vital principle of work removes the Welfare Program from the category of a dole, which has been denounced as an evil. To re-enthrone work and make it a ruling principle in the lives of the Church members is one of the primary purposes of the Welfare Program.

A man over 30 years of age had never been able to work, due to cerebral palsy, from which he had suffered since birth. He was brought by his bishop to a Deseret Industries plant, where someone with love and kindness patiently taught him to cut the buttons from old clothes that were brought daily into the Deseret Industries plant. This became something he could do, and fairly skillfully, too. For the first time in his life this man felt he was a useful member of society. With joy and pride he turned each day to his humble task. And then came the day that he received his first pay check. With trembling, uncontrolled movements he took the check, read the amount eagerly, and proudly placed it in his wallet as he had seen others do, but which he had never been able to do in all his 30 years until this great moment. What a blessed privilege is the rewarding principle of work!

The Lord expects each individual to care for himself. Faithful Latter-day

Saints have traditionally taken pride in maintaining their own independence. The aim of the Church is to help the people to help themselves. Each individual will strive to live within his income. He will avoid debt as he would a plague. When times are good he will lay a little aside each month in storage of commodities and cash, to provide for the “rainy days.” Then, in the event of ill health, unemployment, or other justifiable conditions, he will have the satisfaction of knowing that he has done all possible to provide for himself. But after he has exhausted his own resources, his family then has not only the responsibility and obligation, but also the privilege of helping him. When the individual and his family have done all within their power to provide for his needs, he may then look to the Church for assistance.

It would seem that the care of the needy has always had a preferential claim on the funds of the Church. President Heber J. Grant, as he instructed a stake presidency, gave the comforting assurance that “before the Church would allow its members to suffer want, it would close every Church School, every Seminary and every Temple.” (Albert E. Bowen, *The Church Welfare Plan*, p. 144.)

The bishop is the key figure in the Welfare Program, and its success depends upon him. The Lord by revelation has placed upon him the responsibility for determining those who are to receive Church assistance and to what extent.

In this way the Lord has outlined his way of caring for the poor and needy.

Although we are presently living in prosperous times and all seems well in Zion, the situation could change and change rapidly. In our lifetime we have seen the nations of the world in death struggles, have seen a devastating

depression and several economic recessions. The Lord's way—the noble Welfare Plan of the Church—gives to each of us, especially the fathers, who are usually the breadwinners, and the widows, a solid sense of security. For we know that the Church stands ready, in the background, to assist in a crisis or emergency.

As we view the operation of the many types of welfare projects—the farms, the cattle ranches, fruit orchards, citrus groves and poultry flocks, the canneries, the coal mine and flour mill, the cheese and soap factories, the Deseret Industries plants—we get the impression that all these are physical and temporal in nature. But President McKay has reminded us that to the Lord nothing is temporal; to him all things are spiritual, and the Welfare Program must do more than just feed the hungry and clothe the naked if it is to achieve its intended purposes. It must uplift, build, and bless the people spiritually. There are undoubtedly more persons in the world today who are spiritually hungry than who are physically starving.

It has been a rich and rewarding experience to associate during these many years in the welfare cause with President McKay, President J. Reuben Clark, Jr., and President Moyle; with Elder Lee and Elder Romney, our advisers; with the First Presidency; and with Bishop Vandenberg and his counselors.

I am deeply grateful for my association with the personnel in the welfare office. These, my colleagues, are faithful, devoted, loyal, and dedicated workers in the program.

The Welfare Program is an inspired program because it is of the Lord and not of man. Brethren who are in a position to know have borne testimony that as a result of inspiration and revelation through the Holy Ghost to President Grant, the Welfare Program was introduced back in 1936. It is truly the gospel in action.

In the early days of the program, President McKay made this prophetic promise: “The Church Security [now Welfare] Plan has not come up as a mushroom overnight. It is the result of inspiration, and that inspiration has come from the Lord. . . . Those who have selfishness in their heart would like to see it fail, but it is not going to fail.”

And to these testimonies I would add mine: that this unselfish, wonderful program is an inspired plan, and I bear witness that I know it is the Lord's way for providing for the poor and needy in this, our day, to which I testify in the name of the Lord Jesus Christ. Amen. ○

# Living Prophets for Our Generation

Elder Paul H. Dunn

*Of the First Council of the Seventy*

● President McKay, my beloved brothers and sisters, and friends everywhere:

This is always a most humbling experience, and I too seek an interest in your prayers in my behalf as I attempt to share some of the feelings of my heart. I was so edified last evening, as I have been throughout this conference, with the missionary zeal and spirit that has been evident. Last night we of the priesthood were able to recommit ourselves to building the kingdom of our Heavenly Father in a missionary cause.

I am thankful for you parents who sacrifice so much in so many ways to send into the mission field the young people you do in a way that we might work together. They are tremendous, and you can be very proud.

I have been uplifted today and the previous days by the optimistic sermons of those who have preceded me. I am grateful for a happy church, a church that brings security and understanding and faith in the lives of its people. This is a church that is not only optimistic but also has a firm foundation. It has been reiterated many times already.

The optimism of this conference brought to my mind the little experience of two Vermont farmers. It seems that in Vermont we get a great deal of rain, and the hills are green as a result. One day a farmer was walking down a back road, and it was very muddy, and suddenly he came upon a large puddle, and in the middle of the puddle he saw a straw hat. He thought he recognized it. He tiptoed

over and lifted it up, and lo and behold under it was his friend Zeb, and he was right up to his neck in the mud.

He said, "Zeb, it looks like you have a problem. Do you need some help?"

Zeb said, "No thanks, Zeke, I'll be all right. I have got a good horse under me."

Well, I have felt that kind of optimism throughout this conference. Spiritually speaking, we have some great horses under us, and I am grateful for that kind of faith and testimony.

Just the other day Sister Dunn and I had a sweet experience in the mission home in Cambridge. A very wonderful couple sat before us investigating the Church, seeking answers to searching questions. In the course of our conversation the question was raised, Has God really spoken to man today?

I would like in these moments allotted to me to answer that question again for other honest seeking people.

It was Tuesday—three days before the crucifixion. Standing in the courtyard of the temple, the Savior looked down upon the dark faces of those who were plotting to take his life. Said he:

"Woe unto you, scribes and Pharisees, hypocrites! for ye are like unto whited sepulchres, which indeed appear beautiful outward, but are within full of dead men's bones, and of all uncleanness." (Matt. 23:27.)

And while he was on the subject of dead men, Jesus pointed out to these people that they had no capacity to honor God's prophets, until they were dead. He said again:

"... ye build the tombs of the prophets, and garnish the sepulchres of the righteous,

"And say, If we had been in the days of our fathers, we would not have been partakers with them in the blood of the prophets."

But then Jesus added: "Wherefore ye be witnesses unto yourselves, that ye are the children of them which killed the prophets." (Matt. 23:29-31.)

A moment later from the heights of the temple Jesus looked down upon the city and poured forth the sorrow of his soul:

"O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not." (Matt. 23:37.)

Here is an amazing paradox. Jesus was emphasizing one of the lessons of history, that the majority of the people have never been able to recognize a living prophet. In each generation they have idolized the prophets of the past, while they stoned the living prophets of the present.

Can you believe with me that God could speak to men who were the common clay of our generation? If you do, you are unusual, because the rest of the people follow the human tendency to look back and honor only the prophets who are dead. And look at the way they usually honor them:

They place these prophets of the past on imaginary pedestals.

They make a selection from their



teachings that suit their own particular fancy.

And while honoring a few popular phrases that identify them with these great servants of God, they smugly go along their own way.

But you cannot do this with living prophets. Why? Because living prophets will denounce those who profess allegiance to God, but follow the rashness of their own selfish lives. They will not allow men to pick their teachings to pieces and construct a crazy-quilt pattern of personal interpretation that suits fashion and private folly.

Perhaps that is why prophets are never very popular while they are alive to defend the teachings that God has given to them.

Do you know what your task and mine is? It is to discover whether or not God has raised up living prophets for our generation.

The Bible teaches that whenever prophets are raised up, things will begin to happen. Doctrines will be made clear. New truths will be revealed. Prophecies will be pronounced. The kingdom of God will be revitalized—and every honest seeker after truth will be able to see the power with which the prophets of the past and of the present carry out their missions.

You see, that is what convinced Israel, when Moses came down to them. This is what aroused Judah when Jeremiah appeared in their midst. Even in the days of the Savior, the antagonistic teachers of the law were "astonished at his doctrine; For he taught them as one having authority." (Matt 8:28-29.) And those who followed Jesus observed great power in his ministry.

This is also the way to find out whether or not there are living prophets of God on the earth today. If there are, things will begin to happen. There will be new revelation, the power of prophecy, the authority of the priesthood, and the capacity to revitalize the faith of every honest soul who hungers for a message from God for our generation.

Do you think it is difficult to be a prophet? As you read the scriptures, you cannot help but be impressed with the fact that the calling of a prophet is a most difficult assignment. In fact, you will be astonished to find that when some of the prophets first received their callings they pleaded with the Lord not to send them forth. This was the case with Moses, who said, "... they will not believe me. . . . I am not eloquent." (Exod. 4:1, 10.) This was the case with Moses, who said, "... all the people hate me; for I am slow of speech; wherefore am I thy servant?" (Moses 6:31.) And this was also the case with Jeremiah, who said, "... behold, I cannot speak: for I am a child." (Jer. 1:6.)

These men felt incapable. They felt there were others who would be more readily accepted. But in spite of their own feelings to the contrary, they went forth and delivered their messages because God had called them.

The same principle applied when Jesus selected his twelve apostles. He said to them, "Ye have not chosen me, but I have chosen you, and ordained you." (John 15:16.)

And here's the clue to the way prophets are raised up!

In the holy writ you will not find a single instance where God ever selected a professional holy man to be one of his prophets. In every case, the call came like a bolt out of the blue, often to men who considered themselves weak and incapable, and were amazed that God should honor them with revelation and a prophetic calling.

So now we come to the crucial questions: Have prophets of God been raised up in modern times? Have any revelations been recorded? Has any new light come back to the earth to solve the problems of our day?

I suppose time would not permit in this conference to mention the many revelations that are contained in modern scripture declaring this very thing. Perhaps no headlines in any newspaper could do justice to the thrilling announcement that came during the past century to reaffirm the word of God to the children of men. Beginning in the spring of 1820, the restoration of the gospel began. And notice how it came forth:

God bypassed all the professional proponents of religion throughout the world and spoke to a humble, 14-year-old boy. Jewish tradition has it that this was exactly the age of Jeremiah when he received his first call. And, like Jeremiah, the young prophet was overwhelmed by his assignment. He was a youth. His education was limited, his means were very modest. And he had a most ordinary name—Joseph Smith.

But within three years, important things began to happen. Others were raised up to assist. New knowledge began to pour forth. Doctrines began to be clarified. Revelations were recorded.

The original organization of the Church of Jesus Christ, which was lost sometime after the first century, was soon restored. The gospel came back into the earth in great power, just as Jesus had promised it would when his disciples asked him concerning the last days.

At first, the work progressed slowly. People said God would not speak to a mere boy. They held aloft their scriptures containing the writings of prophets from the past and said that was all the revelation they wanted. They said

the new young prophet was making up his revelations—that they were not from God.

But this could have been expected. These people could not recognize a living prophet any more than the people at the time of Christ. Nevertheless, Joseph Smith recorded the prophecies and revelations that were given him.

Ever since the gospel was restored, there have been living prophets of God upon the earth. They are with us today, and, of course, President McKay is listening with us. What is their calling? To strengthen our faith, to record the will of God for our generation, to place peace in troubled hearts, and to prepare us to meet the challenge of evil among men in the world today.

The same God of Abraham, Isaac, and Jacob has a message for the nations of the earth in this modern, jet-propelled era in which we live. It is as thrilling and vital as the message that came to Judah from Jeremiah, or to Israel from Moses.

Recently I reread of an American boy—one of the several thousand who died in the battle of Iwo Jima, a place he probably had never heard of before the war took him there—who wrote in a little ten-cent notebook his last words, his survey of the world situation, as follows:

"This is the time for new revelation. People don't think much about religion nowadays, but we need a voice from on high, brother, and I don't mean maybe."

"This thing has got out of human ability to run. I'm no religious fanatic, but we are in a situation where something better than human brains has got to give us advice."

This was the last will and testament of a 20-year-old boy who died with the thought that mankind's predicament was one that only divine help might solve. That boy cried for new revelation, for a voice of spiritual authority from on high.

More and more thoughtful people, each year, conclude that mankind needs new authority and revelation from God. My friends, it has come!

I am honored today in this pulpit to declare to you and all who would be my listeners that God speaks to his children. He lives; he cares; and to those of you who have not yet had that special witness in your hearts, if you will be in tune with me now, as I declare to you with all the fervor of my soul that God lives, that Jesus is the Christ, that there is a living prophet in the world today who reveals his mind and will, and that seated before you are the living oracles of that same divine Father, you will know that I speak the truth. In the name of Jesus Christ. Amen. ○

# The Home Is to Teach

A. Theodore Tuttle

*Of the First Council of the Seventy*

● This has been a glorious conference. Brothers and sisters, I have thrilled as I have listened to the counsel of inspired men. I have made many resolutions to do and be better.

I am grateful beyond expression for having been reared in a home of faith where testimony was nurtured early and continually. Today I bear you my testimony that I know that God lives, that Jesus is the Christ, that Joseph Smith was a prophet, and that President David O. McKay is a living prophet today.

Frequently we perform marriages in the temple. These marriages are properly called celestial marriages, temple sealings, or eternal marriages. The thing that we really do is to organize the most basic unit in the Church—the family. The family is the most important relationship in this life. In reality, the bride and groom are called to assignments in the family from which they are never released, except by transgression. This is the one eternal unit which can exist in the presence of God.

A man's home is his most important consideration; not his business nor farm nor political office, not even his church or civic service. It is his family. These other things only provide the means to become a provident husband and exemplary father. The most noble achievement of God or man is the glorified family unit. "No other success," President McKay has emphasized, "can compensate for failure in the home." (*The Improvement Era*, June 1964, p. 445.)

The family is a divine institution.

The first family unit was organized by our Heavenly Father: "And the Lord God said, It is not good that the man should be alone; I will make him an help meet for him.

"Therefore shall a man leave his father and his mother, and shall cleave unto his wife: and they shall be one flesh," (Gen. 2:18, 24.)

The Lord has instructed his children in the basic family relationships.

"Thou shalt love thy wife with all thy heart, and shalt cleave unto her and none else." (D&C 42:22.)

"Husbands, love your wives, and be not bitter against them." (Col. 3:19.)

"Wives, submit yourselves unto your own husbands, as it is fit in the Lord." (Col. 3:18.)

"Thou shalt live together in love. . . ." (D&C 42:45.)

"Fathers, provoke not your children to anger, lest they be discouraged." (Col. 3:21.)

"Children, obey your parents in all things: for this is well pleasing unto the Lord." (Col. 3:20.)

The home is the source of happiness, serenity, and peace. Only in a home filled with unity and love can man or woman find the pure, undiluted heavenly joys. There is no substitute, though Lucifer would tell men otherwise.

The home is the teaching unit of the Church. The parents are the teachers. The course is more extensive than a university curriculum. Always parents are venturing through it for the first time. The classes start at birth and never terminate. There are some graduations, but the schooling continues.

Some mistakenly suppose that while children are young, they do not need their mother. Hence, she seeks employment outside the home. Few things could be more detrimental to the family at any time. Bloom's study of a thousand children reveals that "it is especially noteworthy that for a number of the most significant human characteristics the most rapid period of development appears to be in the first five years of life. . . .

"The child enters first grade after having gone through perhaps the most rapid period of development which will take place throughout his life. . . . Much of the variation of children at the beginning of the first grade can be attributed to variations in the *home environments* as well as to hereditary influence." (Benjamin S. Bloom, *Stability and Change in Human Characteristics*.)

Someone is to teach children to pray, to walk uprightly before the Lord, to seek earnestly the riches of eternity, to teach faith, repentance, baptism, and the Holy Ghost, and to observe the Sabbath day. Children are to be taught to observe the Word of Wisdom—to abstain from the use of alcohol, tobacco, tea, and coffee. Children are to be taught obedience to parents and the law.

Somewhere they are to learn to be honest, true, chaste, benevolent, virtuous, and to do good to all men. They are to be taught to honor their parents. They are to learn the meaning of integrity and work and service.

The responsibility to teach all these things rests in the home.

Children are not born with testimonies of the divinity of this work. Testimony must be inculcated into their lives early and continually. The scriptures must be studied if we are to develop a generation of believers.

Recently I was in the home of a fine stake president and participated in their daily scripture class.

For the past year, he and his family have been reading the scriptures together for 15 minutes each morning. In that time, they have completed their study of the Doctrine and Covenants, the Pearl of Great Price, and half the Book of Mormon. What a joy. What an example. A wise father. A sustaining mother. Fortunate children.

The Church of Jesus Christ of Latter-day Saints is organized to help the family. No other organization provides more help. The whole program of the Church is correlated to supplement the teachings of the home. The Church speaks out boldly against the common evil of this day—the deliberate limiting of families by birth control. It teaches, rather, the sacred obligation resting upon husband and wife to bring children into the world.

“Lo, children are an heritage of the Lord; and the fruit of the womb is his reward.

“As arrows are in the hand of a

mighty man; so are children of the youth.

“Happy is the man that hath his quiver full of them. . . .” (Ps. 127:3-5.)

The Church counsels members to set aside one night each week to meet in a home night, to study and have fun and regulate the home affairs. Only those who follow this wise counsel know how eagerly youngsters respond to such an occasion.

The Church sends home teachers to visit families at least monthly. They carry a message of encouragement. They are a second witness in the home.

To assist families, the Church has organized a wide range of activities where young people can find wholesome companionship and personal development for all ages.

It is a cardinal teaching of the Church that the man is the head of the family. He is to be the breadwinner. It teaches him how to preside in that home through his priesthood power. It teaches that the wife is to be a companion to her husband and stand by his side. There is to be no confusion as to the roles of husband and wife. Children are to identify with a strong, manly father. They identify with a lovely mother who sustains and supports but does not usurp the leadership of the father. The

mother is queen of the home. The Church teaches that womanhood is glorified by motherhood. President McKay has said, “Wherever a woman is, or whatever a woman does, she is at her best, her divinest best, at home! There is the center of her power.”

The family as an institution is under tremendous pressure. It is important to know, therefore, that the family is a problem-solving unit. The husband and wife cannot generate more problems than they can solve if they will follow the counsel the Lord has given. The solution to family problems is not separation, but repentance.

Couples are to continue to court, to pray, to be one. They are to keep alive the magic and thrill of romance and learn how to express love. Couples young and old must learn to communicate with one another. This one thing alone can solve most marital problems.

The challenge to the family is great. We are here to practice successful family living. Proper family living makes heaven on earth and develops Gods in embryo. Success in the home leads to the abundant life with our Eternal Father. May we all seek, ever more earnestly, for the eternal riches of a wholesome, honorable home. I pray in the name of Jesus Christ. ○

# That Ye May Have Eternal Life

Bishop Victor L. Brown

*Of the Presiding Bishopric*

● My brethren and sisters, I am grateful to be with you today and to have been taught by these wonderful brethren. I pray for an interest in your faith and prayers that I might say something that will have meaning.

A few weeks ago while I was traveling abroad, a headline caught my eye. It was a report of a gathering of many thousands of young people in the state

of New York. It was not a report that most Americans would be proud of. A reporter describing some other like gatherings pictured them in these words:

“En masse, the gaily bedecked faithful presented an unsettling aspect, a ragtag mosaic of humanity suggesting anything from the Children's Crusade to the Vandals sacking Rome.” As I

read the report and contemplated the deplorable exhibition, I could not help but recall a conversation I had had with my 15-year-old son, a junior high school student. He said to me, “I am a different person now than I was at the beginning of school.” I asked in what way, to which he replied, “I have a testimony that the gospel is true, which I did not have before.” This had



been his first year in seminary. I asked what the highlight of the year had been. He replied without hesitation, "The lesson on eternal life." He said the only thing wrong was the time had been too short—they had only spent two weeks studying the subject.

I must admit I was surprised that a 15-year-old teenager would show such interest in this profound subject. Being curious as to the reaction of other young people of this same age, I arranged a visit with a group of them. They were of the same opinion. The plan of life and salvation had affected them and many of the other students in a similar manner. It was interesting to note that these young people were thrilled with the knowledge that they had existed as intelligences and then as spirit children of their Heavenly Father before they were born into this life. They expressed a great relief to know that there were rewards and blessings resulting from righteous living that would last far beyond this life into the eternities. To them this gave real meaning and purpose to the establishment of personal goals in life. This knowledge seemed to startle them into a realization that their individual conduct would have a significant effect on what happened to them not only in this life but in the life after death.

It seems that the lesson taught by Jacob, the brother of Nephi, as recorded in the Book of Mormon became more meaningful to them:

"But, behold, the righteous, the saints of the Holy One of Israel, they who have believed in the Holy One of Israel, they who have endured the crosses of the world, and despised the shame of it, they shall inherit the kingdom of God, which was prepared for them from the foundation of the world, and their joy shall be full forever." (2 Ne. 9:18.)

Even at this young age, I believe they understood this life to be just a moment in eternal life and that this is a probationary period during which each person proves himself. It seemed very encouraging to them to know that they were free agents with respect to choices in life—the kind of free agents spoken of by Lehi:

"Wherefore, men are free according to the flesh; and all things are given them which are expedient unto man. And they are free to choose liberty and eternal life, through the great mediation of all men, or to choose captivity and death, according to the captivity and power of the devil; for he seeketh that all men might be miserable like unto himself." (2 Ne. 2:27.)

And Jacob said: "Therefore, cheer up your hearts, and remember that ye are free to act for yourselves—to choose the

## Bishop Brown stresses how knowledge of the plan of life gives personal direction

way of everlasting death or the way of eternal life." (2 Ne. 10:23.)

The contrast between these two groups of young people is obvious. One is trying to escape from life; the other is anxious to be involved in life. I do not wish to delve into the reasons why one group has chosen captivity and the other liberty, but rather pray that I may be directed to say something that will cause those who have chosen captivity, as well as those who are now at the crossroads of making their choices, to consider carefully their eternal future.

It is my testimony that every person born into this world is a spirit child of God, that we did live in very deed live with our Heavenly Father before taking a mortal body. This same knowledge is available to all, young and old, if they have a sincere desire to obtain it. A proper understanding of where we came from, why we are here, and where we are going should give each of us an inner feeling of security and personal worth.

As my young friends have learned in their seminary class, this is a life during which we prove ourselves. It is a period of probation during which we earn our place in the eternities. The Lord said of this: "And thus did I, the Lord God, appoint unto man the days of his probation. . . ." (D&C 29:43.)

His whole purpose in coming to earth and submitting himself to be crucified on the cross was to loose the bands of death for all men—the righteous and the unrighteous—for he said: ". . . this is my work and my glory—to bring to pass the immortality and eternal life of man." (Moses 1:39.) Beyond this, however, he taught us that there are many mansions in his Father's house and that he would prepare the way for us. He describes these mansions or degrees of glory by referring to the universe—the brightness of the sun representing the highest degree of glory; the brightness of the moon, the next degree; and the stars, the lowest degree. Eternal life means achieving the highest degree, which is the celestial kingdom, or in other words, returning to the presence of our Father in heaven. This lesson deeply touched the hearts of the young seminary students with whom I visited.

Of all the blessings the Lord has

given us, this is the greatest. In the Doctrine and Covenants we read: "And, if you keep my commandments and endure to the end you shall have eternal life, which gift is the greatest of all the gifts of God." (D&C 14:7.) This being true, it would behoove all men to so order their lives as to be worthy of exaltation.

We further learn from sacred scripture what must be done to attain eternal life:

"... For the gate by which ye should enter is repentance and baptism by water; and then cometh a remission of your sins by fire and by the Holy Ghost.

"And then are ye in this straight and narrow path which leads to eternal life; yea, ye have entered in by the gate; ye have done according to the commandments of the Father and the Son; and ye have received . . . the fulfilling of the promise which he hath made, that if ye entered in by the way ye should receive.

"And now, my beloved brethren, after ye have gotten into this straight and narrow path, I would ask if all is done? Behold, I say unto you, Nay; for ye have not come thus far save it were by the word of Christ with unshaken faith in him, relying wholly upon the merits of him who is mighty to save.

"Wherefore, ye must press forward with a steadfastness in Christ, having a perfect brightness of hope, and a love of God and of all men. Wherefore, if ye shall press forward, feasting upon the word of Christ, and endure to the end, behold, thus saith the Father: Ye shall have eternal life." (2 Ne. 31:17-20.)

These lessons—where we came from, why we are here, where we are going—have touched the hearts of many young people. They have provided a stability, a feeling of security, a feeling of humility and yet personal worth, that give purpose and direction to their lives. This knowledge helps them to rise above the confusion, strife, and evil that are so prevalent in the world today.

I pray that the Lord will bless young and old alike that they too may come to the knowledge that these things are true, which I testify to you as being true, in the name of Jesus Christ. Amen. ○



Photo by Jerry Harvey

# In the Church, Man Does Not Live for Himself Alone

President David O. McKay  
(Read by his son Robert R. McKay)

● My dear brethren and sisters:

This has been in a remarkable manner an outstanding, spiritual conference. We have experienced the spiritual, the divine in man; the supreme crowning gift that makes him king of all created beings. Spirituality is the consciousness of victory over self, the consciousness of being above the passions, whether in anger or jealousy, or envy, or hatred. To feel that you can be above those animal-like feelings is to experience spirituality, and every

man and woman whose heart burned when he or she heard the testimonies of these brethren during the sessions of this conference experienced that spirituality. It is the realization of communion with Deity. No higher attainment can be reached than that.

We have met during a critical time in the history of our own great country and in the history of the world. I have been impressed with the answers that have been given through the brethren to some of the false ideologies

and teachings that are rampant in the world. One of these false teachings is that man is not a spiritual being, but that he is just as any other animal, subject to his passions, subject to his yearnings, desires, and justified in his ambitions, no matter how many others may suffer in that achievement.

We have heard during the sessions of this conference that man is a dual being: He is physical, and has his appetites, passions, desires, just as any animal has. But he is also a spiritual

being; and he knows that to subdue the animal instincts is to achieve advancement in his spiritual realm; that a man who is subjected to his physical appetites and passions only, who denies any reality of a spirit, is truly of the animal world; and that man is a spiritual being, and his real life is the spirit that inhabits his body.

President John Quincy Adams gave a good illustration of this when he was accosted on the streets of Boston one day and was asked, "How is John Quincy Adams today?"

He answered, as he tottered along with his cane, "John Quincy Adams is well, thank you, quite well. But the house in which he lives is tottering on its foundations, the windows are shaking, the roof is leaking, the doors are not hanging straight; and I think John Quincy Adams will have to move out of it soon. But John Quincy Adams himself, sir, is quite well, I thank you, quite well!" He sensed that the real John Quincy Adams was an immortal being, a son of a Father in heaven.

That is one great truth to which testimony has been borne in this conference—that man is spirit, the son of his Father, and has within him that which will cause him to yearn and to aspire to become dignified as a son of God should be dignified. The dignity of man, not the degradation of man, has been emphasized throughout this conference.

Another false ideal that has been mentioned as rampant among people in this country and especially among millions in atheistic countries in the world is the denial of the existence of God. Every man who has spoken at this conference, I think without exception, has borne witness and testified that God lives. There has also been quoted the evidence of men who have lived through the ages who have borne that same testimony. Many scientists today, honorable, honest men, who are giving their all to help their fellow beings, testify that there is a God. I received a visit in my apartment just a year ago from one of our own eminent scientists—Philo T. Farnsworth—who testified to me that he knows that he was directed by a higher source in gaining his scientific knowledge, and that he knows that God lives.

Thank heaven there are hundreds of thousands of people who believe that testimony and repudiate the claims of the Communists, who boast that man is his own god, and who have already poisoned the minds of their people for the past forty or fifty years with the thought that God does not exist and that Jesus Christ is a myth. I wish to emphasize the fact that this great conference has testified to the hundreds

of thousands listening in from all over the world that God lives, and furthermore that Jesus is his Beloved Son, the Savior of the world.

We have also testified to the world that man is not living for himself, that his selfish desires should be overcome and controlled, and that he should render service to others. One of the greatest sayings of Jesus when he was among the Twelve was the one that touched upon that same principle: "He that findeth his life shall lose it [that is the selfish part]; and he that loseth his life for my sake shall find it." (Matt. 10:39.) A paradoxical statement, but oh, how true!

I am grateful for membership in a church whose religion fits men for the struggle with the forces of the world and enables them to survive in this struggle. One of these acting forces is the responsibility of teaching and the opportunity afforded in this church for our local officers—stake presidencies, bishoprics, priesthood quorums, and others—to share in this responsibility. The obligation of teaching is placed by the Church first upon the parents, and the responsibility thereof has been placed upon them by divine command. But besides parents, there are tens of thousands of men and women who have accepted the responsibility of leading and teaching the young and the adults. In the priesthood quorums alone the number runs into many thousands. And if we add mothers and fathers, general officers, and young men and women in the Sunday School, the Mutual Improvement Associations, the Primary, the seminaries, and women in the Relief Society, we have an army of teachers who have the privilege and responsibility of exercising what Martin Luther calls "one of the highest virtues upon earth."

Think what the Church is doing to help this army of leaders and teachers as individuals to become strong in the battle against the forces of the world!

First, it places upon them the obligation of teaching their fellowmen by example, and there is no better safeguard placed upon an honest man or a sincere woman.

Second, it develops the divine attribute of love for others. Jesus asked one of his apostles, "Simon, son of Jonas, lovest thou me more than these?" . . . Yea, Lord; thou knowest that I love thee. . . . And Jesus answered, "Feed my lambs." (John 21:15.) Love should precede the responsibility of feeding those lambs. And these tens of thousands of teachers must have in their hearts the love of teaching, the love of their fellowmen, and a willingness to accept this responsibility with the

divine attribute of love.

The third requirement is purity of life. I cannot imagine an impure person teaching purity to young boys and girls. I cannot imagine one who has doubt in his mind about the existence of God impressively teaching the existence of Deity to young boys and girls. He cannot do it! If a leader or a teacher acts the hypocrite and attempts so to lead and teach, what he is will speak louder than what he says; and that is the danger of having doubting men as leaders and teachers of our children. The poison sinks in, and unconsciously they become sick in spirit because of the poison that the person in whom they had confidence has insidiously instilled into their souls. So the third qualification is purity of life and faith in the gospel.

Finally, it gives these leaders and teachers an opportunity to serve their fellowmen and thereby magnify the calling that has come to them and, indeed, to prove that they are real disciples of Christ. "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." (Matt. 25:40.) Thus the divine principle of service is instilled in their hearts.

With all my heart I say, God bless and guide you leaders and teachers of our stakes, wards, and missions, you parents, you men of the priesthood, you temple presidencies, and our missionaries all over the world. God bless and protect our valiant young men who are in the armed forces of our country; God bless their loved ones.

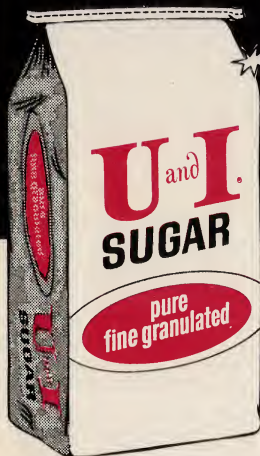
I am grateful for and pray that God will continue to direct and bless our General Authorities who have inspired us with their messages during the sessions of this great conference.

I bear you my testimony that the head of this Church is our Lord and Savior, Jesus Christ. He is the Redeemer of the world. I know of the reality of his existence, of his willingness to guide and direct all who serve him. I know that in this dispensation he restored with his Father, through the Prophet Joseph Smith, the gospel of Jesus Christ in its fullness. I know that one of the glorious messages given by Christ, our Redeemer, is that the spirit of man passes triumphantly through the portals of death into everlasting life. To him, this earthly career is but a day and its closing but the setting of life's sun; death but a sleep, followed by a glorious awakening in the morning of an eternal realm.

May God bless you all, and may he guide and help you that righteousness, harmony, and love for one another may dwell in each home, I pray in the name of Jesus Christ. Amen. ○



# Have the Sweetest Holidays . . .



Try these

*Cynthia Scott*

Holiday Cookies

## BON BON COOKIES

1 tbsp. vanilla      ½ cup soft butter  
1½ cups flour      ¾ cup sifted U and I  
½ tsp. salt          Powdered Sugar

Heat oven to 350° (moderate). Mix butter, sugar, vanilla. Blend in flour and salt thoroughly with hand. Add food coloring, if desired. Wrap level 1-tbsp. dough around filling. Bake 1" apart on ungreased baking sheet 12 to 15 minutes, until set but not brown. Dip tops of warm cookies in icing. Decorate. Makes 20 to 25 cookies.

**CHOCOLATE DOUGH:** Add 1 sq. unsweetened chocolate (1-oz.) melted.

**BROWN SUGAR DOUGH:** Use ½ cup brown sugar (packed) in place of powdered sugar.

**ICING:** Mix 1 cup sifted U and I Powdered Sugar, 2 tbsp. cream, 1 tsp. vanilla. Add food coloring. For Chocolate: Add 1 sq. unsweetened (1-oz.) melted, and use ½ cup cream.

### FILLING:

1. Wrap a cherry, date, nut, chocolate piece, etc. in Bon Bon Cookie dough—white (or tinted), chocolate, or brown sugar. Or make the center itself of dough, mixed with chopped nuts or dates, etc.—then wrap.
2. Dip in icing after baking. You can vary your icings, chocolate, white, and assorted colors.
3. Top with coconut, nuts, colored sugar, chocolate pieces or any other colorful toppings.



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Today's Family

# Gifts Tha



# t Money Can't Buy

By Eleanor Knowles  
Editorial Associate

Illustrated by Ginger Brown

• "Now when Jesus was born in Bethlehem of Judea in the days of Herod the king, behold, there came wise men from the east to Jerusalem, saying, Where is he that is born King of the Jews? for we have seen his star in the east, and are come to worship him. . . .

"... and, lo, the star, which they saw in the east, went before them, till it came and stood over where the young child was.

"When they saw the star, they rejoiced with exceeding great joy.

"And when they were come into the house, they saw the child with Mary his mother, and fell down, and worshipped him; and when they

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had opened their treasures, they presented unto him gifts; gold, and frankincense, and myrrh." (Matt. 2:1-2, 9-11.)

This beautiful passage from Matthew describes what is probably the beginning of one of our loveliest traditions: the giving of gifts at Christmas time.

Gift-giving in a society of mass media and advertising, of comparative affluence, of generally easy accessibility to stores, has become to an extent commercialized. This is fine if gifts are selected with care and thoughtfulness and with the receiver in mind, for one can bring great joy by presenting gifts that fulfill the desires of those on his list. However, there may be even greater joy in giving gifts that money can't buy, gifts that truly come from the heart and show extra thoughtfulness on the part of the giver. Such gifts often cost little in actual financial expense, but they do require expenditure of a most precious possession: time. These are truly gifts of the heart.

For example, a mother with four small children wondered what they would be able to give their daddy that would show they thought of him not only at Christmas but also during all the year. Together they made up a list of small chores and ways in which they could serve him in the home, such as fetching the newspaper for him when he came home from work, baking him a favorite dessert, shining his shoes. The mother secured a roll of cash-register tape from a nearby store, and they marked it off for 365 days. For each day they listed a special favor and the child who would perform it that day. Each month the calendar of gifts for that month was posted on the family's bulletin board, to remind the children of their responsibilities. This was a gift that truly lasted all year long.

A college coed with little extra cash made up gift certificates. On each one she noted what she would do for the receiver for that year. For a roommate, she promised help with making a formal dress for the Junior Prom. For the next-door neighbors, who had small children, she promised a certain number of nights of free baby sitting. For an elderly aunt, she offered to run errands.

Such gift certificates can be made easily with parchment or construction paper or blank white cards, gold or silver inks, felt-tip pens, drawings and cut-outs, poems and quotations, and colorful ribbons. The gifts of time might include lessons in art, music, cooking, languages, or anything in which one is proficient; chauffeur service for elderly or handicapped persons; gifts of homemade cakes, breads, or other food items; vacation service—offering to help neighbors or relatives care for lawns, mail, newspapers, and other things while they are away from home.

Busy parents can give "time cards" to children, promising periods of uninterrupted time devoted exclusively to the interests of the children.

A gift of special significance to family members might be a family book of remembrance or scrapbook. One young woman typed up family histories and group sheets and had copies made for each of her brothers and sisters. This takes research and needs to be done over a period of time, but why not resolve right now to do this for next Christmas?

Gifts from the heart can help bring neighbors together. One Latter-day Saint family moved to a neighborhood in Pennsylvania, where they were isolated by distance from other members of the Church. On Christmas Eve they wrapped in gay paper and ribbons jars of homemade



jelly and took them to their neighbors. Through this Christmas-time contact they made many new friends and were even able to interest several persons in the Church. Another family of teenagers has a tradition of making yule logs, which they delivered to their neighbors on Christmas eve as they go caroling.

An MIA teacher in a metropolitan city invites young persons who are living away from home to join her two or three times during the Christmas season to carol at rest homes, hospitals, and other places where Christmas can be a lonely time. They have even found a receptive audience at a nearby fire station!

Homemade gifts—items that cost little in materials but do take time to make—are always welcome. Imaginative wrappings and containers can make even a plain loaf of bread or pound cake eye- and taste-appealing. Here are several suggestions for homemade gifts from the kitchen, gifts of the sort that money can't buy:

### Frozen Strawberry Jam

- 1½ lbs. whole frozen unsweetened strawberries  
4 cups sugar  
2 tablespoons lemon juice

Place strawberries in large, broad kettle; mix with 2 cups sugar and let stand until partially thawed. Heat to full rolling boil, stirring constantly. Boil 2 minutes, continuing to stir. Add remaining sugar. Again heat to boiling. Stir constantly while mixture boils 3 minutes. Remove from heat and add lemon juice. Pour jam into a large bowl. Stir it frequently, each time skimming off any foam that appears on the surface (stirring is important, as it prevents strawberries from floating to the top of the jam). Cover bowl and let stand overnight. Then ladle jam into sterilized jars. Cover each jar with a layer of paraffin about one-eighth inch thick. Screw jar lids tightly. Store in freezer.

### Spiced Nuts

- ¼ cup sugar  
1 tablespoon cinnamon  
½ teaspoon ground cloves  
½ teaspoon nutmeg  
1 egg white  
1 cup nut meats (almonds, pecans, walnuts, Brazil nuts)

In a small bowl mix sugar, cinnamon, cloves, and nutmeg. In another bowl beat egg white slightly. Add, a few at a time, the nuts, rubbing them in the egg white with your fingers to coat them thoroughly. Drop nuts into the bowl of sugar and spices and coat each nut completely. Place on a buttered cookie sheet. Bake 30 minutes at 300° F.

### Pecan Balls

- 1 cup butter  
½ cup sugar  
2 eggs, separated  
½ teaspoon salt  
1½ cups all-purpose flour

- 1 teaspoon vanilla  
chopped pecans  
candied cherries, chopped

Cream the butter and sugar together. Add the egg yolks and beat until well blended. Sift the salt and flour together, and stir into the first mixture. Add the vanilla. Shape into balls about the size of walnuts. Fork-beat the egg whites slightly with about a teaspoon of water. Roll the balls in this, then in chopped pecans. Place on a greased cookie sheet, and press a bit of candied cherry into the top of each. Bake at 350° F. about 20 minutes. Makes about 3 dozen cookies.

### Cranberry-Banana Bread

- ½ cup shortening  
¾ cup sugar  
2 eggs  
1¾ cups sifted enriched flour  
2 teaspoons baking powder  
½ teaspoon salt  
½ teaspoon soda  
½ cup coarsely chopped walnuts  
1 cup mashed ripe bananas  
1 cup drained fresh-cooked cranberry sauce

Cream shortening with sugar; add eggs, one at a time, beating well after each addition. Sift dry ingredients together; add nuts. Add flour mixture alternately with mashed bananas to creamed mixture, beating well after each addition. Fold in cranberries. Pour into a greased loaf pan. Bake in a moderate oven (350° F.) 60 to 65 minutes, or until done. Cool before slicing.

### Fruit Bars

- 1 cup figs  
1 cup pitted dates  
2 cups walnuts

Put figs and dates through food chopper. Add walnuts and mix well. Press firmly into a buttered pan about 9 inches square, or shape with your fingers into balls. Roll in powdered sugar. Makes about 1¼ pounds. ○

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The Presiding Bishop  
Talks to Youth About:

# The Bishop's Youth Council

By Bishop John H. Vandenberg

● Today's vibrant and going generation of young people seems to be earnestly seeking the best way to make a contribution to society. All that seems to be missing in many cases is proper identification of what needs to be done and some inspired direction on how to do it. In my opinion, the bishop's youth council can help to provide that identification of purpose and show the way to accomplish it.

Stated in its simplest terms, the bishop's youth council is a correlation of youth thinking and effort toward the accomplishment of God's purposes under the guidance of priesthood leadership. There are those who might regard the bishop's youth council as a new organization in the ward. Such is not the case. This capable group of youth leaders and adult advisers should be more properly thought of as a coordinating body under the direction of the bishop, meeting at appropriate intervals

to determine how best the youth might help to implement the existing programs of the Church. Youth's eternal destiny depends upon their being doers and not hearers of the word only. They have a strong desire to do. They are built that way. The Lord has sent them here for that purpose. Each is richly endowed with the power to achieve when given the chance. The bishop's youth council provides better opportunity for them to realize their God-given potential through priesthood-oriented activities and through auxiliary programs of the Church properly executed with the enthusiasm and desire of youth.

It is my sincere concern that the young men be properly prepared with the basic experiences and knowledge necessary to someday take upon themselves the oath and covenant of the Melchizedek Priesthood and that they might take it upon themselves righteous-

ly, meaningfully, and on schedule. There is equal concern for the young women of the Church. We know that the covenants that they will make at the altar of the temple will, in most instances, be the same as the covenants made by the priesthood. Exaltation in this Church contemplates the preparation of both young men and young women. To neglect one or the other is unthinkable.

The priesthood programs of the Church are now being emphasized in the curriculum for youth, in both priesthood and auxiliaries. There is, for example, special emphasis on the eternal family concept for deacons and for girls of corresponding ages. The brotherhood concept of the welfare and home teaching programs is the focus for the teacher and the girls of that age. Building the kingdom, the mission of life, and the proselyting missionary program are the concepts for the priests and young

women of that age. The bishop's youth council gives young men and young women opportunities to help plan and to help implement the ongoing programs of the Church to their own individual growth and development in the doing.

The purposes of the bishop's youth council can be summarized in the following five points:

1. A two-way communication between the youth and their bishop.
2. The accomplishment of Church programs with the help and spirit of youth.
3. The opportunity for decision-making and planning by the young people.
4. An opportunity for maximum youth involvement as they perform service to others.
5. An excellent opportunity for youth leadership training.

"My house is a house of order," declared the Lord. Goals are best accomplished through planning and organization. Officers in the bishop's youth council are: the bishop and his counselors; an executive secretary, one of three priests quorum representatives, called by the bishop; and an assistant to the executive secretary, the Laurel president, who is called by the bishop. Other youth members of the council are the quorum and class presidencies of the various Aaronic Priesthood and YWMA groups.

Effective this year, Laurel, Mia Maid, and Beehive class presidencies are to be appointed by the bishop. The proposed class president should be allowed the privilege of recommending to the bishop for his consideration and approval the girls she feels should be appointed as her assistants.

Adult members of the council in addition to the bishop are leaders of youth in the ward, both priesthood and auxiliary. It should be noted that adult council mem-

bers will be invited to meetings as needed. Youth initiative and leadership should always be sought. Other adult leaders of the ward—priesthood and auxiliary teachers and activity directors—may be considered as resource personnel to be utilized as needed.

Task committees should be appointed for specific activities and events. Task committee members need not be members of the bishop's youth council. The youth chairman will conduct the meetings and follow up to see that committee members fulfill their assigned functions. At least one adult council member should be assigned to each task committee. Task committee advisers should encourage maximum youth participation. After an activity has been held, the task committee should make a full report to the bishop. That committee should then be disbanded with appropriate commendation from the committee chairman and adult leaders.

There is no stake youth council as such. However, in the event of a multi-ward or stake event, the stake president may want to invite appropriate members of the various bishop's youth councils to be involved as a task committee to plan and carry out the proposed function. Each of these committees would, of course, be temporary in nature and should be disbanded following the completion of the assignment or activity with appropriate commendation to participating members. The same procedure should be followed for regional activities—for example, a youth conference involving several stakes.

In summary, the following points are significant concerning the bishop's youth council:

1. It involves young men and young women working together.
2. It helps to make youth a co-

hesive group. It helps to do away with cliques.

3. It establishes better contact between the bishop and the youth—a two-way channel of communication.

4. It helps the priests, the teachers, and the deacons to work together as an Aaronic Priesthood unit. It provides basic lessons in Church government and service.

5. It adds a special priesthood dimension to the social and cultural programs of the Church. It helps the youth to use the priesthood as the focal point of their lives.

6. The teaching process that includes an experience contributes best to true learning. The bishop's youth council provides a laboratory of experiences.

7. The idea of a bishop's youth council is not new. It is an integral part of the correlation concept that brings auxiliaries and the priesthood into an effective correlated effort.

8. The council is not an organization and should not be used as such. It is merely a tool to help existing organizations perform the functions in a priesthood frame of reference.

Never before has the adversary had more destructive devices available than he has today. Never before have conspiring men been better disguised or so completely accepted as they seek to deceive and sabotage one's efforts to find true happiness. It is also apparent that never in the history of man have there been more choice spirits sent to the earth. However, one thing is abundantly clear: each young person must be trained and actively involved in a good cause to withstand these undesirable influences. I am convinced that young people with opportunity such as the bishop's youth council provides will be capable of success. ○



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## The Church Moves On

September 1969

**21** New stake presidencies: Oral G. Stewart and counselors Walter W. Bowman and Joseph H. Ivie, Blaine (Idaho) Stake; David C. Richards and counselors Ivan L. Hobson, Jr., and Arthur Eugene Gabriel, Dallas (Texas) Stake.

**27** Formation of an overall Unified Social Services Program that, as it expands, will develop extensive volunteer services was announced by the First Presidency. It incorporates three of the special primary youth and child services—the Indian Student Placement program, the youth guidance program, and the Relief Society social services. Elder Marion G. Romney of the Council of the Twelve will be chairman of the Unified Social Services Committee, with Marvin J. Ashton, recently released as first assistant general superintendent of the Young Men's Mutual Improvement Association, as managing director.

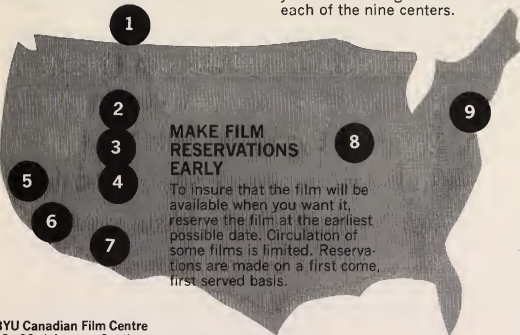
**28** New stake presidency: Willis H. Yost succeeds President Delmar E. Simpson, deceased, South Idaho Falls (Idaho) Stake. President Yost's counselors are John M. Sharp and Harold G. Hillam. Other new stake presidencies: President Mark G. Ricks and counselors Gordon S. Thatcher and Keith L. Sellers, Rexburg (Idaho) Stake; President Boyd F. Schenk and counselors Richard G. Rees and Walter G. Wiest, St. Louis (Missouri) Stake.

October 1969

**1** The annual general conference of the 322,500-member Relief Society

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opened with an officers' meeting in the morning, an afternoon general session, both in the Tabernacle, and an evening reception in the Relief Society building.

**2** A two-day meeting for Regional Representatives of the Council of the Twelve concluded today.

Departmental sessions were the order of the day for the Relief Society conference.

The Deseret Sunday School Union opened its four-day conference with training sessions and a media fair in the Salt Palace.

**3** The 139th Semiannual General Conference of the Church convened in the Salt Lake Tabernacle. President David O. McKay did not personally attend any of the sessions on the advice of his physicians.

Elder Marvin J. Ashton, 54, former YMMIA first assistant general superintendent, was sustained as an Assistant to the Council of the Twelve. He was appointed a week ago as managing director of the new Unified Social Services Program of the Church.

A special meeting for stake patriarchs was held in the Assembly Hall this evening, while the general session of the Deseret Sunday School Union conference was held in the Salt Lake Tabernacle.

Many missionary reunions were held this evening.

**4** An early-morning Church Welfare Program meeting was held in the Assembly Hall.

General conference sessions continued today.

General priesthood meeting convened this evening in the Salt Lake Tabernacle, with the services carried by direct wire to additional congregations of priesthood bearers in the Assembly Hall and in approximately 560 other buildings throughout the United States and Canada.

Other missionary reunions were held throughout the Salt Lake Valley.

**5** The 139th Semiannual General Conference of the Church closed today. Parts or all of the general sessions were broadcast by over three hundred radio and television stations throughout the world. This was the first conference for which overflow seating was provided in the Salt Palace.

**11** The appointments of John H. Groberg and Raymond W. Eldredge as Regional Representatives of the Council of the Twelve were announced, bringing to 73 the number of Regional Representatives.

Eighteen regions centered in Salt Lake and Davis counties in Utah have been combined into four multiple region operations for the more effective operation of the Welfare Program, it was announced. The new designations are Kaysville, Welfare Square, Granger, and Murray.

The hospital and medical division of the welfare division of the Church has been transferred for administrative purposes to the General Church Welfare Committee, it was announced.

**18** The reappointment of Verl F. Scott, business manager of *The Improvement Era*, to the general board of the Young Men's Mutual Improvement Association was announced.

The appointment of Arthur R. Watkins to the general board of the Deseret Sunday School Union was announced.

**19** New stake presidencies: President Joseph A. Proksch and counselors Darrell J. Nef and J. Wilmer Rigby, Salmon River (Idaho) Stake; President Joseph R. Hilton and counselors Ronald W. B. Wyatt and William F. Matthews, Walnut Creek (California) Stake.

**20** Workmen are busy refinishing the Brigham Young Monument at South Temple and Main streets, Salt Lake City. When completed in about two weeks, the monument will have recessed lights and new granite at the base, and the figures will be cleaned and highlighted.

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## Bufs and Rebufs

### Genealogical Humor

In reading "Our Kind of Humor" [July], I noticed you listed several unusual names. While my sister was employed at the Genealogical Society some years ago, she found a name that I believe takes the grand prize: Mary Jane Molly Tolly Beautyskin Cabbagehead Slade Welling-ton McRoberts.

ELDER KIM J. PLOUSEZ  
FINNISH MISSION  
HELSINKI, FINLAND

*The Genealogical Society confirms the accuracy of the name.*

### Mormon Migration

No one surpasses Brother T. Edgar Lyon in vitalizing Church history. His ten "Uncommon Aspects of the Mormon Migration" [September] engendered life into history. What a film could be made pointing out the uncommon but significant role of the Mormon pioneers in winning the West!

MARY JANE GROBERG  
WEST JORDAN, UTAH

### Academic Success

The article "To LDS Students" [September] lists three gospel principles along with the Word of Wisdom as the sure-fire formula for guaranteed success. While it is commendable and beneficial to apply gospel principles not only to academics but to all phases of the life experience, success in scholastic pursuits

will continue to rest quite heavily on such things as natural endowment, personal background, proper study habits, and hard work. These items also check with the scriptures.

NEIL LARSON  
WEST JORDAN, UTAH

### Christian Love

Referring to "Christian Love" [September], this is the love Christ felt. While I cannot be presumptuous enough to explain what our beloved Savior felt when he loved, I know his love is at least as warm as mine and probably far deeper and greater.

Christian love is a very deep, warm affection (feeling), and is not a cold act of goodwill. Every person capable of Christian love has goodwill. However, they are not the same. Goodwill is absolutely necessary, but it is not Christian love. Christian love is expressed in deeply affectionate and sometimes compassionate behavior. To me, it reflects the lover as tolerant and forgiving as Jesus when he said, "Father, forgive them: for they know not what they do," and when he said, "Greater love hath no man than this, that a man lay down his life for his friends."

Christian love is an emotion so deep that it not only affects the intellect and the feelings, but the whole body. It is a substance that envelops one in ecstasy and exultation. When one has Christian love, one is not concerned whether the recipient will obtain benefits greater than the lover. Christian love is akin to a very good mother's love in bringing joy to her offspring. One who has Christian love enjoys being good to people. He understands the weaknesses of others and loves them notwithstanding.

LOUIS PAUL  
HESPERIA, CALIFORNIA

### In Time of Need

A few days ago I was in need of help. I was in deep depression. I knelt down by my bed and prayed for some kind of help. I came into my living room and saw *The Improvement Era*, which had come the day before, but I had been too depressed to open it. I picked it up and began looking through it. I found peace of mind when I read "Bufs and Rebufs" and found so many people were "parents in waiting." We too are "parents in waiting"—for a daughter to give birth to a grandchild to be born out of wedlock. This is different, but our sorrow is as real as the parents of other children who have strayed.

We love our daughter with all our heart, and feel that Satan would like to destroy us parents through discouragement, feelings of disgrace, or any way he can. I for one feel his temptations and whispirings.

The *Era* is a wonderful magazine. I have found comfort from its pages many times, and this last time I received comfort in a section where I would never have expected to find it.

ANOTHER PARENT IN WAITING  
IDAHO

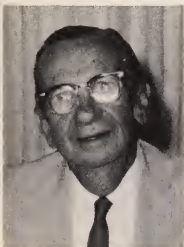
### On Meat

Concerning the article "An 1833 Guide for the Prevention of Heart Disease" by Dr. Ray C. Cowley [August]:

Coronary heart disease is a complicated disease, and research indicates it is not related to a single factor. The situations quoted by Dr. Cowley include other factors than protein consumption. There is no scientific data that can point out protein as a single factor in cardiovascular disease, but there is some evidence that protein consumption decreases blood cholesterol. Evidence is also available to show that increased consumption of protein does not show a corresponding increase in cardiovascular disease. Studies now indicate there is a relationship between fat and carbohydrate consumption and cholesterol levels. Obesity shows a definite relationship to cardiovascular disease. Actuarial tables have pointed this out for a number of years.

It is often assumed that a low-cholesterol diet will keep the blood level down and might prevent atherosclerosis. Low-cholesterol diets have become fashionable, and people are advised to restrict the use of eggs and other cholesterol rich foods. The capacity of the body to synthesize cholesterol was overlooked.

Considerable cholesterol is found in the blood plasma of even normal persons. Boyd's research found that an average amount in the blood of healthy young women in a fasting state was 162 mg. per 100 ml. of plasma. Of the total 70 percent was combined with fatty acids as cholesterol esters. About one-fifth of the total fatty acids in the plasma was found to be combined with cholesterol. Unsaturated fatty acids are transported in the circulation as cholesterol esters. Keys' research has shown that cholesterol increases with age and is also correlated with the amount of fat in the diet. While a severe restriction in cholesterol intake



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can induce a decrease in plasma cholesterol, moderate reduction in intake has little effect.

A relation between the proportion of food energy supplied by fat and the incidence of heart disease has been claimed by Keys, and the relationship of meat and incidence of heart disease by Dr. Cowley. In the United States and Canada fat provides from 40 to 50 percent of the total calories; in these countries there is a high incidence of heart disease. In Japan fat supplies about 10 percent of the total calories, and heart disease is said to be much less frequent than in the United States. Snedecor has pointed out the danger of assuming a common cause for two coincident events. There are many other related factors.

In recent years much attention has been given to the relation of cholesterol to atherosclerosis and coronary disease, so much so that essential functions of cholesterol have been minimized or forgotten. Popular articles have represented cholesterol as harmful.

Cholesterol is a normal essential constituent of blood, nerve tissue, and other parts of the body. Dietary fat is not essential for the formation of cholesterol. Cholesterol serves a number of important, essential purposes. By combining with fatty acids, particularly unsaturated ones, cholesterol forms esters, which are vehicles by which some fatty acids may be absorbed from the small intestine and fatty acids are transported in the blood. Cholesterol is a precursor of several essential compounds in the body. From cholesterol, the bile salts are formed. Cholesterol, present in the skin, can be converted into vitamin D when the skin is exposed to sunlight or some other source of ultraviolet radiation. There is evidence that cholesterol influences immunological reactions in protecting the body from certain substances. It has been established that cholesterol is the precursor of the sex hormone pregnandiol. There are substantial reasons for concluding that other sex hormones and the steroid hormones of the adrenal cortex in all probability are produced from cholesterol.

The essential functions of cholesterol explain why that substance is synthesized in the body from acetate and why cholesterol concentration in body tissues is kept fairly constant. While the liver is probably the main site of cholesterol synthesis, the production can take place in such diverse tissues of the skin, the adrenal cortex, the kidney, and even the wall of the aorta. Tissue concentration of cholesterol is kept reasonably constant by balancing the quantity of cholesterol absorbed plus that synthesized against the sum of cholesterol metabolized, excreted, and used for the production of hormones and other compounds.

A clear picture of the cause of atherosclerosis and of the consequent coronary disease is not available. There is no doubt that a deposition of cholesterol in the artery close to the arterial wall, or in it, is of great significance. Abnormal blood cholesterol, cholesterol-rich food intakes, high intakes of fat, and vitamin B6 deficiency have been implicated as factors

conductive to the pathologic deposition of cholesterol in the arteries. Evidence for the validity of any of these factors in relation to the human disease is inconclusive, at present.

MRS. MARGARET B. MERKLEY  
EXTENSION FAMILY LIFE PROGRAMS  
UTAH STATE UNIVERSITY  
LOGAN, UTAH

I can find nowhere in the Doctrine and Covenants where the Lord has said that butterfat or whole milk is not good for man. As you may already be aware, the field of nutrition is quite controversial, and many eminent doctors disagree on interpretation of findings. I feel Doctrine

and Covenants 89:12 refers to meat only.

Dr. H. P. Adams at the University of Nevada College of Agriculture says, "If people select a cholesterol-free diet, it is no guarantee that their blood cholesterol will be low. Persons consuming a cholesterol-free diet with high calorie intake will have a higher blood cholesterol than those consuming animal products in a normal diet. On high energy diets, the body will synthesize large quantities of cholesterol. Animal products are nutritious, and for proper nutrition, should be included in the diet. An excessive calorie intake should be avoided."

FRED ROBINS  
SAN FRANCISCO, CALIFORNIA



Richard L. Evans

## The Spoken Word

"I had a pleasant time with my mind . . ."

**T**here is a **thoughtful line** from Louisa May Alcott: "I had a pleasant time with my mind, for it was happy." The mind, of course, can go anywhere, even when the body is infirm or confined. Consciously or subconsciously the mind is always in motion. And it is still true that as a man thinketh, so is he.<sup>1</sup> "If you keep your mind sufficiently open," one observer said, "people will throw a lot of rubbish into it."<sup>2</sup> They will, and they do, if we let them. And it is for us to see that we select wholesome mental fare for ourselves in what we read and see and hear, and also concern ourselves with what is taught our children by any and all means by which impressions are made upon their minds—for what moves in our minds is the pattern of what will come to pass unless something prevents. It is in the mind that music and poetry are first fashioned. It is in the mind that envy and evil are incubated, that crime is first committed, that morality and immorality are made. And in the mind beauty and good are born. In the mind our future is made, and we are responsible for the thoughts we think and for the purposes we pursue. There is nothing we know of more marvelous than the human mind, except the infinite mind of God who gave it. And one cannot conceive of anyone's using any drug or dope or mind-dulling substance that would impair the senses, or interfere with judgment or self-control, or in any way mar the mind of man—this great and sensitive instrument that God has given. If we are clean in mind, we are clean and happy in life. If we are evil in mind, we are not happy anywhere. "Clean up your thought," said Dr. Frank Crane. "Don't have a waste-basket mind."<sup>3</sup> God give us the wisdom to respect our minds, and not clutter them with trash or trivia or unwholesome content of any kind—for the mind in large measure is where we live our lives. "Let virtue garnish thy thoughts unceasingly; then shall thy confidence wax strong in the presence of God."<sup>4</sup> "I had a pleasant time with my mind, for it was happy."

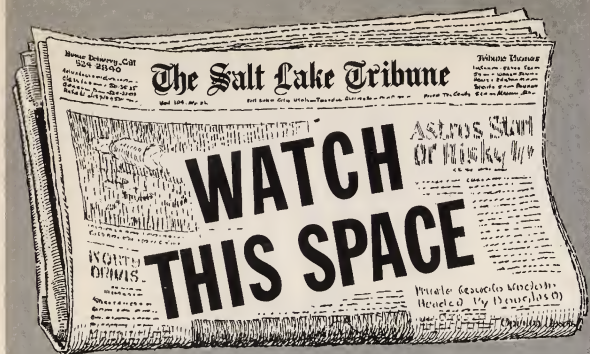
<sup>1</sup>See Prov. 23:7.

<sup>2</sup>William A. Orton, *PostScript*, September 1968.

<sup>3</sup>Dr. Frank Crane, *Four Minute Essays*; *Slovenly Thought*.

<sup>4</sup>D&C 121:45.

\*"The Spoken Word" from Temple Square, presented over KSL and the Columbia Broadcasting System October 19, 1969. 1969.



**Radio Association Vice-Chairman**  
Joseph A. Kjar, president of the Davis (Utah) Stake and vice-president and general manager of KSL Radio in Salt Lake City, has been reelected vice-chairman of the CBS Radio Affiliates Association.



**Major Receives Lawyer Award**  
Major John R. Thornock, high counselor in the Virginia Stake, recently received the 1969 Younger Federal Lawyer Award, presented annually to outstanding lawyers in U.S. federal service.



**Alaska Airlines President**  
L. Preston Blatter of the Bellevue (Washington) Third Ward has been elected president and chief executive officer of Alaska Airlines.

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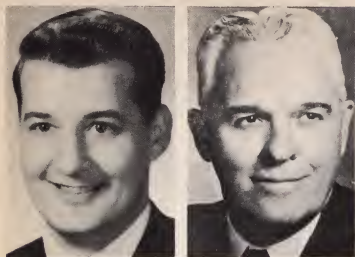
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# The LDS Scene



## New Regional Representatives

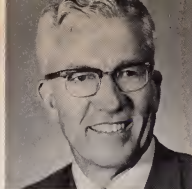
The First Presidency recently announced the appointments of John H. Groberg of Idaho Falls, Idaho, and Raymond W. Eldredge of Murray, Utah, as Regional Representatives of the Council of the Twelve. The appointments bring to 73 the number of Regional Representatives. Brother Groberg will serve the Samoa and Tonga regions, and Brother Eldredge will serve

the Salem and Portland (Oregon) regions. Brother Groberg, former president of the Tongan Mission, is active in real estate development in Idaho. He and his wife, Jean, have six children. Brother Eldredge, recently released as president of the East Central States Mission, has been an executive in the grocery industry. He and his wife, Erma, have two daughters.



## Church's Family Home Evening Program Honored

Elder Boyd K. Packer, Assistant to the Council of the Twelve, right, receives a plaque honoring the Church's Family Home Evening Program from Andre LeTendre, national president of the Jaycees, American service organization. The Jaycees have launched a program patterned after the Family Home Evening Program titled "Moments at Home," "to build spirituality, American idealism, and good moral principles in the younger generation." Plaques using President David O. McKay's quotation "No other success can compensate for failure in the home" will be widely distributed by the group.



## Western Illinois University

**Vice-President Named**  
Dr. Richard D. Poll of the Brigham Young University Political Science Department has been appointed vice-president of administration at Western Illinois University.



## President of California

**Real Estate Association**  
Melvin L. Mould of the Lakewood (California) Ward has been elected president of the 50,000-member California Real Estate Association.



## Printing Executive

Max Wheelwright of the Yalecrest (Salt Lake City) Ward has been elected vice-chairman of the board of the 2,000-member National Association of Photo-Lithographers.



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## The

• Recently an article appeared in a local newspaper about an old woman who had locked herself inside her hotel room and refused to come out. Many wondered at this seemingly bizarre display of behavior; yet, as the story unfolded, one could not help but feel a twinge of sorrow for this little lady and so many others like her.

The tragedy was not the fact that her hotel had been condemned and was soon to be torn down, but the fact that nobody seemed to know who she was nor whence she came. Like countless others, she had come to the big city years ago and had slowly been engulfed in the impersonal mass of nameless, forgotten individuals who are so much a part of our urbanized society. Having nowhere to go and without others to care about her, she had retreated to the inner sanctuary of the only world she knew—her hotel room—a world that soon would be destroyed.

In an age of zip codes and area codes, an age where individual identities are lost in a maze of computer cards, where people can

Hoyt W. Brewster, Jr., is director of the Gardena Institute of Religion and counselor in the University of Southern California Ward bishopric.

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# Personal Touch

By Hoyt W. Brewster, Jr.

live next door to one another without ever becoming acquainted, where high-speed freeways facilitate our reaching geographical locations but tend to widen the distance between human beings, and in an age where people live without benefit of family and friends, the challenge of the gospel is vividly brought to mind: "Remember the worth of souls is great in the sight of God." (D&C 18:10.)

The specific meaning this has to you, the gospel teacher, might be exemplified by asking yourself the following questions: What value do you really place on the souls in your classroom? Have you ever attempted to teach the principles of salvation to a class of nameless, often faceless, individuals? Do you feel a personal relationship with every student in your class, including those who are not regular attenders? Can you sense a personal identity for each child in the class, or are they all merely blended into one impersonal conglomerate with which you are only vaguely concerned a few hours a week? In essence, are you concerned with the *individual* worth of each living soul in your classroom? Do you add the *personal touch* to your teaching?

If the gospel of Jesus Christ is to become a vital, living force in the lives of our students, it must be carried to them by teachers who feel a personal responsibility for each individual entrusted to their care. As a student senses that a teacher is not just superficially concerned with him, not just routinely going through the motions of giving a lesson each week; as he senses the teacher's concern for his welfare in and out of the classroom, receptivity to the teaching message increases many-fold.

What, then, can the gospel teacher do to increase the strength of his relationship with each member of his class? What can be done to add the personal touch? Both teacher and student would be benefited by the teacher's adherence to the following suggestions:

1. Know the first and last names of every member of your class; further, learn to pronounce the names correctly. An individual's sense of identity is encompassed within his name. We like to hear our name properly used. Somehow it gives us a sense of individuality, and we feel that others know we exist. Our Father in heaven is extremely concerned with the prop-

er use of his name. To refer to a student as "hey you," or "you with the blue shirt" is to deny him personal dignity.

As the teacher makes a genuine effort to learn the names, even nicknames, of each member of the class, a personal bond begins to grow between teacher and student, a bond that will open the doors to trust and learning.

2. Actively seek to obtain a knowledge of the background, interests, and goals of each student. Knowing the special interests of class members will aid in preparing lessons that will meaningfully relate to their personal lives and in further strengthening student-teacher relationships.

One method that has proven successful is to have each class member fill out a small questionnaire or card. Caution should be exerted, however, not to pry into areas of students' lives that are too personal nor to make them feel obligated to answer questions. Let students know that you are doing this as a method of becoming better acquainted with them.

Another method is to talk with home teachers, priesthood leaders, and friends of your students. Finally, be alert to news items in local

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or school newspapers that may deal with some aspect of the student's life—an actual achievement or recognition he has received or a subject in which he is interested. Take time to personally congratulate him with a phone call, a visit, or a letter.

3. Keep an accurate roll, and follow up on students who are absent. If a phone call or a visit is made to a student following an absence from class, and if genuine concern is expressed about his not being present, chances of his attending the following class period will be improved. For a student to be absent, legitimately or not, and have his absence go unnoticed is to suggest to him that it really is not important for him to be there at all—the teacher really does not care about his presence in class. We all have a need to feel wanted. Have you ever stopped to consider the painful void that exists in the lives of those who are never missed? Let your students know you care about them.

4. Treat each class member with the same respect you would desire from a teacher were you the student. Just because a student may be younger, less experienced, or, perhaps, less informed than you, do not allow yourself to dismiss his comments as irrelevant. Remember, honestly expressed opinions are as much a part of a student as are his physical characteristics; and right or wrong, we must respect such opinions.

If the teacher deftly handles all student comments as skillfully as a surgeon performing a delicate operation on the physical body, his chances of truly helping the student will be greatly increased. If, however, a student's remarks are treated with contempt, attacked with sarcasm and ridicule, or lightly dismissed without due consideration, a gap will be created

between teacher and student that may cause the student to reject the teacher as well as his message.

5. Frequently express appreciation to class members for the privilege of knowing and working with them. Caution must be exerted to see that you are really sincere in what you say. Students are able to detect false pronouncements of appreciation; and, if you are insincere in expressing your feelings to them, they may begin to question the truthfulness of other things you tell them. However, if an honest effort is made to build good rapport with the class, an expression of appreciation to the students can only enhance the learning environment.

6. Be sensitive to the moods and needs of your class members. For example, if a student comes to class red-eyed and obviously in distress, quietly indicate to him your concern and offer your assistance. Perhaps a short note expressing your desire to help and placed unobtrusively in the hands of the student would be appreciated. Let him know that you care and are concerned!

Perhaps we could list a myriad of things the gospel teacher could do in adding the personal touch to his teaching; however, these six suggestions are appropriate starters. The teacher is encouraged to be ever watchful for methods of cementing a more solid bond between him and members of his class. If he remembers the sacredness of the responsibility placed upon his shoulders and the warning issued by the Prophet Joseph Smith that "none but fools will trifle with the souls of men," he will make every effort to know his students and to make them feel wanted in his classroom. Thus, the challenge of adding the personal touch becomes ever more important in the calling of the gospel teacher. ○



# "THE ORDERING PRINCIPLES OF CITIES"

By Dr. G. Homer Durham

Commissioner and Executive Officer,  
Utah System of Higher Education

● In one of his dialogues, Plato (through an English translator) refers to reverence and justice "as the ordering principles of cities." "Reverence" for God, for one's self, one's fellow creatures, was thus declared as a foundation for the respect and regard essential to "justice." Human beings, the theory runs, could crowd together in cities and live in relative peace because Zeus, the chief God, had distributed the qualities of reverence and justice among all men. All men were presumed to receive the attribute, not merely a few as with musical or mechanical talents. Today it occasionally seems as if

reverence and justice were more rarely found than other talents.

In the Sermon on the Mount, Jesus enjoined his listeners to turn the other cheek when smitten, to "love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you." (Matt. 5:44.)

One must admit that in these times, few public prayers of such nature are offered. Whatever "reverence" and "justice" are found among men, Christians or not, rarely rises to the level of Jesus' injunctions. Can enemies come to agree?

Extension of citizenship and the suffrage have been the chief modern reliants to provide peaceful means for obtaining agreement within systems. Domestic revolution, violence, and rebellion, however, have not disappeared. And, dissension "between" systems (as contrasted "within" systems) aggravates the world. As populations grow, men become more interdependent. Woodrow Wilson, as a student of government, saw (1) kinship and (2) religion as the fundamental "glue" that held society together. He viewed citizenship as growing out of, and supplanting, family ties as "the bond of society." Meanwhile, politics, with representation, elections, universal suffrage, open channels for redress of grievances and remedial legislation, reinforced the ideals of "reverence" and "justice" enjoined by religions.

As these words were being written, the American nation had experienced "Moratorium Day" October 15, 1969. Plans were being laid for more nationwide "peaceful demonstrations" in November, and periodically thereafter, until President Nixon "stopped the war in Vietnam." Many persons feared that the demonstration gave aid and comfort to the enemy; derailed important efforts at negotiation; diverted support from American men.

Autumn 1969 was not the first time some American citizens had taken to the streets. Expressions of disagreement characterize a free society. There were violent demonstrations in colonial Boston. New York was the scene of draft riots during the Civil War. And there have been frequent, local mob uprisings, from Shay's and the Whiskey rebellions, to a score of others. Suffragettes demonstrated for many years. Coxey's Army marched in the 1890's. The

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Veterans' Bonus March confronted Herbert Hoover in 1932. And all are familiar with the civil rights marches of the past two decades.

Peaceful picketing is the law of the land. The Pennsylvania Avenue sidewalk north of the White House is rarely without its placard parade. Now come efforts at nationwide organization of demonstrations affecting foreign policy, disposition of troops abroad, and the carrying on of organized warfare. The phrase "write your Congressman," as political admonition, falls quaintly, if at all, on the ears of demonstrators. But the quiet public is gravely concerned and wonders if the fabric of government is not being destroyed.

"To the streets!" has not yet become the popular cry in American cities, as it was with "to the barricades!" in nineteenth century and contemporary Paris. But there is an intimation of alarming disquiet, of upheaval, of things getting "out of control." Persons who have seen small sparks inflame and stampede large crowds are distressed. When, they yearn, will "reverence and justice" constrain "free" speech in life's crowded theaters? When will wisdom and sobriety replace the threat of disorder?

If the rhythm of upheaval, of public dissatisfaction with the Vietnam War continues, President Nixon, indeed any officer of state concerned, cannot but give such political activity measured regard.

"Measured regard" is the critical factor. How does one measure and evaluate the current political style that seems to take its inspiration from Mao?

History shows that popular demonstrations can be rigged, staged, launched, and organized for less than substantial reasons and causes. Maoists and Che Guevara followers are undoubtedly at work. But history also shows

(as the American Declaration of Independence asserts) that when "light and transient causes" are separated from a long train of "insufferable abuses," then deep, popular forces are at work that public officers may ignore at their peril. The White House has never been stormed by mobs or popular uprisings similar to those seen in European or Roman palaces long before Mao and Che. But the American political fabric, so essentially held together by the Presidency, is under more strain than has been found in recent racial crises, the urban-rural differential views of things, labor-management differences, financial north-east versus south and west attitudes. There is more strain than between "hawks" and "doves," military patriots and the pacific "liberal establishment."

Underneath the war is the draft. Under the draft is passionate youth. And among the youth, their peers, their kith and kin, are mixed feelings of injustice. These feelings are not fully mobilized, politically speaking. They, however, have tended to reduce the essential feelings of "reverence" people in a healthy society need for each other, of whatever race, class, color, or condition. The essential "reverence" a healthy society requires for its institutions, for its families, schools, churches, cities, neighborhoods, communities, is not only being eroded; it is being polarized. The farmer Kiwanian repeating the Pledge of Allegiance and his son in Vietnam—this is a far, far reach from the bearded, pacifist youth on the street with a placard.

Feelings of injustice gnaw upon the body politic. These feelings flow as well from the relation that mass education bears to economic well-being. The upper echelons in the colleges and universities appear to dominate the favored

roads to a meal ticket, a job, a house, a car, a family, and life. With draft deferments for a score of years having gone to college students, the Vietnam War has further cut deeply into the national consensus. The fortunate, advantaged academic youth, under deferment, have (in many cases) poured out their youthful feelings of "reverence," love for life, and for love itself, on behalf of their non-academic, non-deferred, disadvantaged armed brethren in the jungles. Color television's nightly newsreels have reinforced and highly charged their imaginative, reverential outreach. Some have demonstrated, and reenacted (via guerilla "theater"), the scenes that wound their sensibilities. Meanwhile, the boys in Vietnam are wounded in their bodies. Those drafted, who are on the firing line, who are actually (not conceptually) wearing the bloody bandages and writhing in the mud—and their patriotic, sacrificing families—can only have growing feelings of contempt for the "actors" back home, safe in white sheets and hot showers at the college dorms.

So President Nixon has been pressed, and is pursuing draft reform in the pursuit of justice, as well as stopping the war itself.

Over all the present unrest hang heavy feelings that probe further into the human aspiration for justice. Included in America are the feelings that the U.S. effort in Vietnam has been hamstrung. Others feel the effort has been more than notable; that it has gone on too long; that it was going on for two decades at least before the Tonkin resolution; that it may undoubtedly go on for some time into the future; that there are more effective and better ways to cope with international conspiracy and subversion; and that for the good of the country and the rest of the

world, we'd better restore our own internal sense of justice and reverence. For, these arguments run, we can't export qualities of respect from a house divided by growing confusion as to (1) the goals and (2) the meaning of the conflict.

It is said by some that the Red Chinese won in Korea in 1952-53. Between Presidents Truman and Eisenhower, the U.S. arranged a cease-fire. If President Nixon chooses a similar road, even if Hanoi shouts "victory!" should America as a nation cry defeat and disaster? Who wins any war? Look at Japan, Italy, and West Germany since 1945. Out of military defeat has come economic and social victory for them. The United States certainly has not suffered military defeat in Vietnam. Military victory in Vietnam is not analogous to a football or baseball game. It will certainly not be analogous to past scenes such as General MacArthur accepting the surrender of Japan on the USS Missouri in 1945. Any pre-Vietnam treaties and "peace conferences" will hardly be produced in the present situation. The victory that America really needs to win may well be the victory of reinstating "reverence and justice" at home, as "the ordering principles of cities," as the bonds that may hold vigorous and differing men together in a free society.

## And With Head Bowed

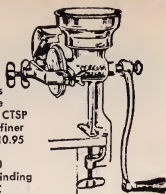
By Mildred N. Hoyer

*Although he live  
Abundantly,  
Is there a man  
So poor as he  
Who sees no cause  
For him to pause  
And with head bowed,  
Say, "Thank You, God"?*

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Monroe, Utah 84754



# End of an Era

*The Christmas spirit is a blessed spirit available to all, not alone to the rich, the influential, the heralded or popular. It may pervade the humblest cottage or the palace of the king, but only when it is in the hearts of those who live there.*

—President Hugh B. Brown

On the Threshold of Hysteria

*When I'm about to get distraught,  
There's one thought which allays:  
That soon our urgent heres and nows  
Will be "the good old days."*

—Evalyn M. Sandberg

## Life Among the Mormons



"End of an Era" will pay \$3 for humorous anecdotes and experiences that relate to the Latter-day Saint way of life. Maximum length 150 words.

The class in American history had been discussing some famous early Americans, among them the founder of Rhode Island, Roger Williams. After class our daughter approached the teacher. "Roger Williams was my tenth great-grandfather," she informed him. "Anybody can claim to be descended from famous

people," he replied. "But I can prove it, sir," she insisted. "In my church we do a lot of genealogy." "Hmmp!" he snorted. "Next you'll be telling me you're related to God himself!" Without a moment's hesitation she answered, "I certainly am. He's my Father!" —Mrs. Erma W. Stott, Tucson, Arizona


"Did anybody drop a roll of bills with a rubber band around them?" "Yes, I did," said several voices in the bank lobby. "Well, I just picked up the rubber band," said the old gentleman calmly.

"I hear the men are striking." "What for?" "Shorter hours." "Good luck to them. I always did think sixty minutes was too long for an hour."

Judge (in dentist's chair):  
Do you swear to pull the tooth, the whole tooth, and nothing but the tooth?

*The voice that father gets in Christmas affairs is the invoice.*

Advice is like snow: the softer it falls, the longer it dwells upon, and the deeper it sinks into the mind.  
—Samuel Taylor Coleridge



## The Era of Youth

This Is the Season of Radiance

# Reach for It!

Through the many years of Christmas Tschaikovsky's Nutcracker Ballet has been a happy tradition in many communities. Members

of the famous Ballet West who brighten Utah's scene each holiday season illustrate some Christmas advice somewhat symbolically.

—Elaine Cannon

*Photos by Eider Lincohen*



**Hop Off Your High Horse . . . and**

- \* join in family fun
- \* visit with neighbors who call
- \* help with the clean-up

**Bow to the Beauty . . . of**

- \* the true meaning of the day
- \* reading the scriptural references again
- \* traditional songs of worship
- \* the radiance of the season



### Stretch Yourself . . . to

- \* tell Christmas stories to little ones
- \* make your own presents
- \* wrap them creatively
- \* help without being hounded



### Put Your Best Foot Forward . . . in your

- \* mannerliness
- \* appearance
- \* thoughtfulness
- \* disposition

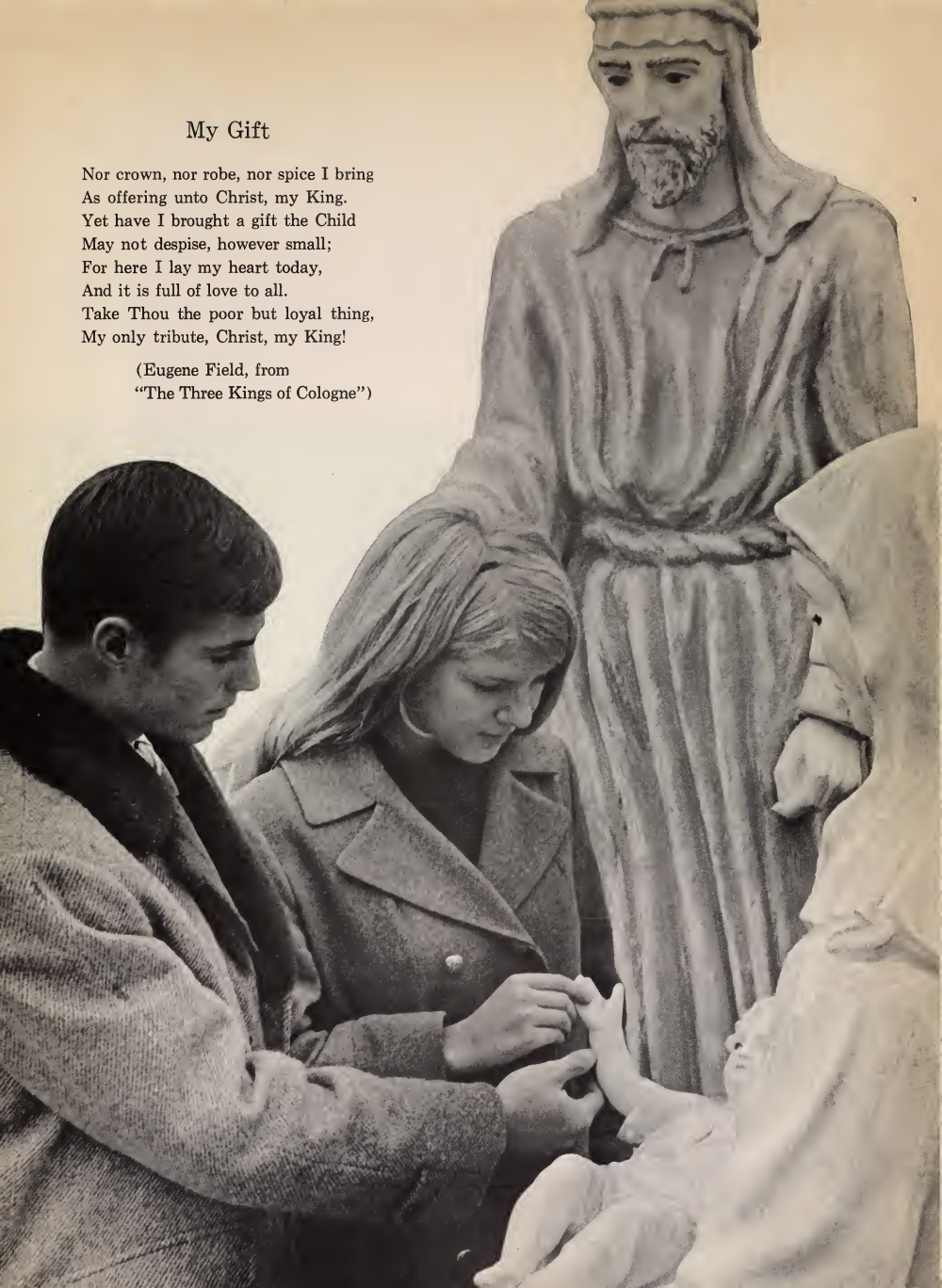
### On Your Toes . . . with

- \* surprises for forgotten folk
- \* new ideas for significant new traditions
- \* your room, your assignments,  
your life in order

## My Gift

Nor crown, nor robe, nor spice I bring  
As offering unto Christ, my King.  
Yet have I brought a gift the Child  
May not despise, however small;  
For here I lay my heart today,  
And it is full of love to all.  
Take Thou the poor but loyal thing,  
My only tribute, Christ, my King!

(Eugene Field, from  
"The Three Kings of Cologne")



# Follow Him

By Howard S. Bliss

Does Christ save you from your sin?  
Call him Savior!

Does he free you from the slavery of  
your passions?  
Call him Redeemer!

Does he teach you as no one else has  
taught you?  
Call him Teacher!

Does he mold and master your life?  
Call him Master!

Does he shine upon the pathway that  
is dark to you?  
Call him Guide!

Does he reveal God to you?  
Call him the Son of God!

Does he reveal man?  
Call him the Son of man!

Or, in following him, are your lips  
silent in your incapacity to define  
him and his influence upon you?  
Call him by no name, but follow him!

## Dissolving Barriers

The songs and the stories of Christmas are filled with thoughts of shepherds and kings and wise men worshiping the Holy Infant and bringing gifts of love to him. Many can be said and sung almost without thinking; perhaps too frequently they are.

But there is one thing about the old story that *ought* to be thought about in these days of divisive course and causes—thought about by all men of good will and good desires: There was once born to the earth a baby whose influence brought together those who knew little and those who were wise enough to understand that they didn't know everything, and somehow caused them to cross barriers and boundaries of station and become, in his spirit, brothers.

No gift or grace is presently more to be desired than such an influence. It is available still to those who know the limitations of their knowledge and the transient nature of their possessions and the vulnerability of temporal power and who move beyond the stumbling blocks of their stations to a unity in Christ.

—Marion D. Hanks

Scott Jackson and Cathy Cook



## Christmas Lights

By Mary Brinton

Down in the valley  
On seasonal nights  
Are twinklings of rainbows—  
Man's Christmas lights.

And up on the hillside,

All frosted with snow,  
Flame thousands of paintpots,  
Contents aglow.

Ascending far upward  
Into the aesthetic night  
Blaze masterworks of all time—  
God's Christmas lights.



## Home for Christmas

By Brian Frank Provancha

I held her hands in mine last night  
And they were just as warm  
And held mine just as tightly  
As the day that I was born.

Those gentle but expressive hands,  
Etched by work and care,  
Have folded over my bedside  
Many times in humble prayer;

They've washed for me, they've fed me,  
They've helped me to be a man.  
There's something of our Lord himself  
In every mother's hand.

# MUSINGS

## of Youth at Christmas Time

## Christmas . . . and Kathy's in Love

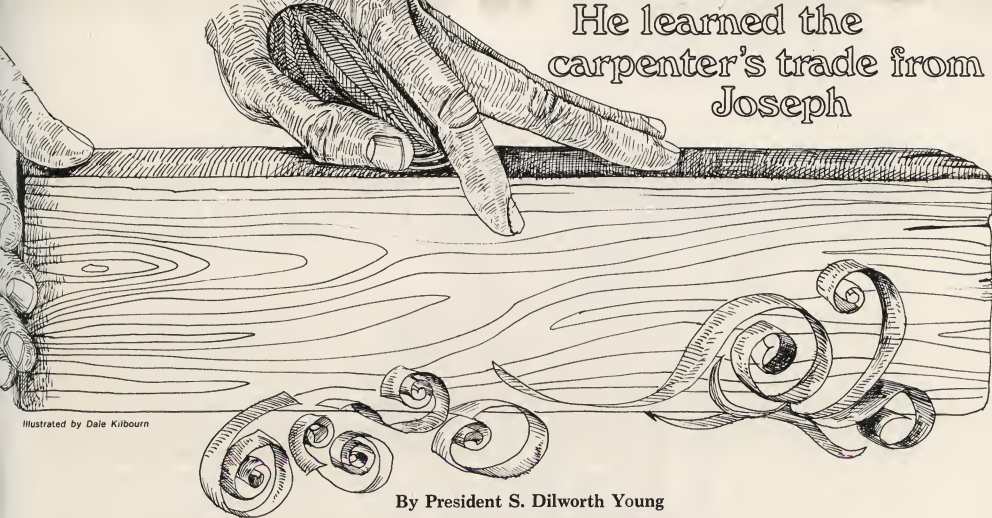
By Alda L. Brown

Was it laughter or was it a silver-bell chime  
That drifted, in gaiety, from the stairway above?  
Fresh-home from college . . . at Christmastime—  
A season to be jolly . . . and Kathy's in love!

Was it trimmings of Yuletide that just floated by,  
In red chiffon gown and slippers with bows?  
Or was it long tresses as bright as the sky,  
And everywhere perfume, and carols, and clothes?

The tree may have baubles that twinkle and glitter,  
But oh, the bright sparkle as she took the phone,  
Where lovelight and starlight completely possessed her.  
We knew it was Kathy's last Christmas at home.

# He learned the carpenter's trade from Joseph



By President S. Dilworth Young

Of the First Council of the Seventy

- At Christmas time, let us pause for a serious moment as we unwrap the gifts received from those who love us.

We are in our growing years. We feel the press of coming adulthood. We feel that we are really, truly grown. These gifts have some remote connection with the Savior of the world. Had he not died for us we would not be celebrating on this day. There would be no gifts; there would be no carols; there would be no tinsel tree. We do not think very much about him, but we are thrilled to receive.

We remember, too, that we have given gifts to those who gave to us. We wonder if what we gave to them was equal to what they gave us. We don't feel that way about our parents. They'll give us many gifts; we expect that. Don't they love us? Our one small gift to them will express our love for them. They'll understand. They don't expect many gifts. They will be satisfied with any sign of appreciating love.

I wonder if it is that way with the Lord Jesus Christ? All that I am he has given me. Will he, like my parents, be satisfied with one small gift? I think about him in my youth. He must have once been a youth. He must have known he was the Son of God. Why else would he tell the doctors in the temple that he must be about his Father's business? That could not have been Joseph. Joseph was a simple carpenter, and besides, he was talking to Joseph when he said it.

I wonder what he was like during his youthful years. One thing is apparent—he gave obedience to his earthly parents. He learned the carpenter's trade from Joseph. If he set an example for eternity, I wonder if he could have been setting an example in that, too. He was very much more intelligent than Joseph or Mary. He could have looked upon them with the scorn of superior knowledge; yet as a young man growing up he obeyed them until he was fully grown.

What can the life of the Lord mean to me? I can believe, although I don't quite understand his sacrifice. Just why it had to be that way, I am not sure. He did obey his Father in heaven, but as a youth he obeyed Joseph. Perhaps I should follow his example and be obedient to my father and mother. Such a life would please him. Could this be my gift to him?

○

# You Are Your Own Gift

● "There is an old man up there ahead of you and you ought to know him. He looks somewhat like you, talks like you, walks like you. He has your nose, your eyes, your chin. And whether he loves you or hates you, respects or despises you, whether he is angry or compatible, whether he is miserable or happy, depends on you . . . for you made him. He is you grown older." Richard L. Evans said this in a talk recently.

You are the gift you give yourself. What you do with your life now determines what you will be in the tomorrows.

"Life is a short walk along a narrow thread . . . beginning and ending in a mysterious unknown. Hope keeps us balanced as we walk the narrow line. Life is short as we see it, but in reality . . . never ends . . . and, long or short, it is all that we have." (Anonymous.)

Life is all that we have, but when you think about it, that's quite a lot to have. When we leave this world, all we have to take on to the next world is our wisdom and our accomplishments, whether they are good or bad. If we could remember this every day, maybe we would try harder to be better. A lot of us forget our purpose here on earth, be-

cause we get involved in our living and our joys and sorrows. But living is our only way of learning.

One of life's most important problems is learning to get along with the people with whom we associate. One easy way is to make compromises in our principles—to go the way of the world, whatever way that is, for the world has so many different ways. But this is not the good way.

It is impossible to satisfy all people, and abandoning principles is no solution to the problem of getting along with people. Compromising principles is simply surrender and self-betrayal. Anyone who betrays himself is never solidly accepted or respected by anyone.

Others often judge us not by their standards but by our own—by what they know we believe. We disappoint and disillusion people when we depart from our own principles.

The only way to get along with others is to be what we know we ought to be and to do what we know we ought to do, to give respect and to deserve respect, and not to betray ourselves by compromising principles.

We shouldn't lower ourselves for anyone else, and we shouldn't feel lower than anyone else just because they can do some things

better than we can. Each one of us has been blessed with different ideas, talents, and qualities. If God hadn't made man this way, we couldn't progress.

When a man has made great accomplishments, other men tend to think, "What a great man! I wish I could be like him." But there are no truly great men—just ordinary men like you and me who have made great accomplishments. They should be commended for those accomplishments. Each man can accomplish significantly in his own area, if he only tries. However, man tends to limit himself and what he can do by setting a goal and then stopping when he reaches it, thinking it is the best he can do.

If we set our goal a little higher each time we progress a little more toward it, we will not limit ourselves as to how far we can go.

Sometimes we tell ourselves we would be happy if only we could succeed. Often happiness is confused with what we frequently call success. Success is not just having more and more of everything, and it is not just going and getting. It is getting what we want if we want the right thing. It is arriving where we want to be if it is the right place. One can scarcely be called successful if he isn't happy, nor can he be



By Randy Swenson, 17

called happy if he doesn't have integrity, work, love, self-respect, and an appreciation for other people.

Going, getting, and arriving aren't as essential as the awareness of being on the way, on the right road. We all have troubles, fears, problems, and we have to learn to live with them. We can't let our fears and problems stop us from attaining what we want and what we know is right.

Robert Frost said, "In three words I can sum up everything I've learned about life: It goes on. . . . The important thing to remember is that there is a direction and a continuity. . . . despite our fears and worries . . . life continues."

It does continue. And we have to meet it here and now. We cannot break down whenever things do not go our way, and we cannot keep running from things we do not like, because soon we have no strength to run anymore.

We have to live life, face it, honor it, enjoy it, adjust to it, and do what we can about the things we don't like. We have to have faith in the future and do what we can to the best of our ability. Indeed our whole future depends upon it. That person up ahead is indeed I, as Brother Evans reminded us. We are our gift. ○



• Living in Norway as the family of the mission president opened our eyes and our hearts to the magic of a northland holiday celebration.

Christmas in Norway is charming, simple, warm, homey, unpretentious, traditional. It is not commercial or competitive, lavish or elegant.

Christmas in Norway is a piece of marzipan dough, with a loving mother with enough patience to help children make red strawberries and yellow bananas and bright little animals to tie ribbons around. It's gingerbread cookies shaped and frosted and shared with friends.

It's *Julete fests* (Christmas parties) beginning the second day of Christmas (December 26) and continuing through New Year's Day.

It's happy, smiling people with children everywhere in traditional Norwegian costumes, joining hands and dancing around the tree, singing the familiar songs of the season.

It's a bowl of *risgrøt* (rice pudding) set outside for the *Jule Nisse* (Santa).

# Christmas in Norway

B. Rosebud M. Jacobsen



It's Julekake (rich raisin bread with special spice seasoning) and roast pork and sweet-sour cabbage with caraway seeds, and lutefisk and medister poser (thick Christmas weiners).

It's tyttebaer (small cranberries) for decoration and for sauce. It's the surprise of an almond hidden in someone's rice pudding—and the finder gets a prize.

It's all white lights on the trees and streamers of small paper Norwegian flags.

It's cutout hearts, family heirlooms, and fresh-cut tulips everywhere.

It's the tradition of a gift-bearing saint, a thin, long-robed gentleman known as the Jule Nissen.

And no real Norwegian would forget to put out at least one bunch of grain, tied with bright red ribbon, for the birds of winter.

Christmas is a time for families and loving concern. It's a time for worship and church-going and remembering the reason for celebration. That's what makes Christmas in Norway so unforgettable! ○



## Popcorn

Popcorn and holiday happenings have a go-together quality. Young cooks know that popcorn treats are welcome in any gathering.

Consider a bright basket of mellow caramel corn by the fireplace . . . a shining silver tray heaped with chocolate-covered kernels . . . spicy balls wrapped in waxed bags and tied with rope ribbon . . . colorful gift bags filled with buttered corn.

Creative girls have a great time coloring syrup in different shades and forming trees, cornucopias, bulging Christmas socks, and sleighs. From popcorn molds in bright colors you can make a decorative Christmas scene that makes good eating when the party is over.

Jan Johnson, a busy candy-striper volunteer, is famous for her candy-corn. Sometimes she and her friends make it fresh right on the scene. Sometimes a bagful and a warm note will surprise a friend who has won an honor or had a ski accident. And always the games are more fun when Jan and her popcorn are along. Jan's mother, Mrs. Jay Johnson, has learned to always have on hand ample supply ingredients for this treat.



# Where Once All Was Dark...

By Daryl Eggleston

Illustrated by Jerry Harston

• She felt the broken ground around her as she tried to orient herself with the land that she once knew so well. It had been dark for three days—a darkness she could feel. It was a frightening feeling to be so lost.

It had begun three days ago with loud noises above and the quaking, trembling earth below. And then the darkness. It wasn't that she was unfamiliar with darkness. Her world had been dark for almost 12 years. She had been born into darkness. She had never seen her mother smile. She had never seen the strong hands of her father as he lifted her to his lap at the end of each day. She had never known the joy of children's games nor the thrill of seeing the first clear spring day after a long, cold winter.

Yes, Leoni knew darkness. Yet, somehow, this new darkness was different. It held a sound of crying and destruction and a feeling of depression. She had felt the walls of her home fall around her and had known the terror of finding the inert bodies of her mother and father and older brother. She wondered why she had been saved while so many others were being crushed and buried by the seemingly endless destruction. But in this darkness there were no explanations. She had been so drained of emotion that she simply accepted what seemed to be fate.

She was not sure that the preservation of her life had been a blessing. What was left for her? What could she do? Who would help her to see now that the eyes she had known in her family were gone? And her brother—there was no one else who would walk through the fields with her and explain the colors of the sky and flowers. Other young people would laugh at her and tease her until she cried. It hurt to be laughed at and teased, but she would risk being hurt forever if she could just hear someone laugh now. It was so dark, and she felt so alone!

It seemed that she had been sitting there in

the ruins of her home for a long time. She must have fallen asleep. Now as she felt around her and tried to rise, she knew it wasn't dark anymore. She could feel the sun again on her face and arms. She raised her face toward the warmth, and her entire body seemed to lift with it. Her fear was gone, and she strained to somehow see the heavens. She had heard the voice from there and had marveled at the words that were spoken. In the silence afterwards she had slept. Now she felt the new life about her. No longer was the air full of crying and howling; it was full of joy and praises to God.

Many days later, as Leoni was working in the field near where her mother, father, and brother had been buried, she heard someone call her name. She turned in the direction of the voice and called out, "Over here."

She felt someone approach and stood to greet the caller.

"Come, Leoni," said the voice, much closer now. Someone took her hand and began to lead her. "Come. Everyone is called to the temple by the prophet, Nephi."

Leoni did not answer but allowed herself to be led through the field. She wondered why they were going to the temple. What could it be that Nephi had to tell them?

Many other people had already arrived at the temple. They were discussing with one another the reasons for this assembly. As Leoni and her companion stood among the crowd, there came a voice from heaven. As the people around her became quiet, she could hear the voice say, "Behold my Beloved Son, in whom I am well pleased, in whom I have glorified my name—hear ye him."

Someone said, "Look," and she felt the hand that held hers tighten. Again she raised her face toward the heavens, hoping to see what was there.

"An angel," someone said.

"No," said another voice. "Listen."

She listened, and again there was a voice from

heaven. This time she recognized it as the one that had spoken before the darkness had come. It was gentle and kind as it said, "Behold, I am Jesus Christ, whom the prophets testified shall come into the world. And behold, I am the light and the life of the world; and I have drunk out of that bitter cup which the Father hath given me, and have glorified the Father in taking upon me the sins of the world, in which I have suffered the will of the Father in all things from the beginning."

During all of that day, Leoni heard many wonderful things as she listened with her people to the voice. When he said he must go, she joined with those around her to beg him to stay.

As he spoke, Leoni could feel the love he had for her people. Then he called for those who were ill or crippled to come to him, that he might heal them and make them whole. She heard the sound of footsteps as people passed her to get to him. As she stood there, she felt someone take her hand and lead her to him. It was the same person who had led her to the temple earlier. He had been with her all day.

She could feel the presence of Jesus as she patiently waited her turn to be blessed by him. She wondered if he could really make her see. She remembered all of the wonderful stories about how people were made well by the prophets.

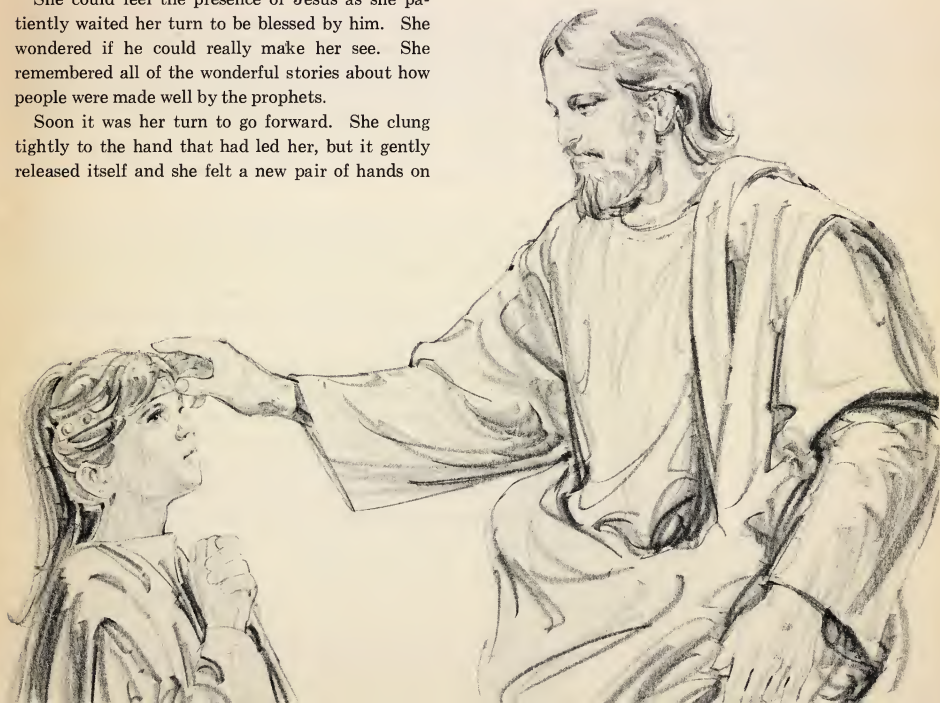
Soon it was her turn to go forward. She clung tightly to the hand that had led her, but it gently released itself and she felt a new pair of hands on

her shoulders. They were strong, gentle hands, as her father's had been, only more gentle. She knew this was Christ.

She closed her eyes tightly as he placed his hands on her head, and she listened closely as he spoke. She felt a wonderful feeling come over her. She tried so hard to catch and remember that moment. Then he told her to open her eyes. As she did, the heavy veil of darkness was removed, and she looked into his face. She saw there the love she had heard in his voice and felt in his touch. She could see!

Her eyes moved to his hands. She could see the marks of nails; she felt a pain in her heart for the pain he had suffered for her, as she thanked him reverently for her sight. Then she turned to see the boy who had been her guide, a boy whom she would always remember as the one who had led her to Jesus. With him she could walk in the fields and look at the sky. Before, these were only words her brother had spoken. Now they were real, and she was real, and most of all, Christ was now real to her.

○



# Get Up and at It



## -It's Contest Deadline!

### CONTEST RULES

(1) Contest is open to anyone who is a senior in high school or under 25 years of age. (2) Winner must be in a position to accept the college scholarship for the fall of 1970. (3) A pen name must be used on each entry. (4) Each entry must have a sealed envelope attached, with the author's real name, pen name, age, address, a photo-

graph, and a statement that this is your own original work. (5) Specify which college contest you want to compete in. (Continental U.S. residents are not eligible for the Church College of Hawaii scholarships but may compete for scholarships to either Brigham Young University at Provo, Utah, or Ricks College, Rexburg, Idaho.) (6) Your

entry cannot be returned. (7) You may submit as many entries as you like, but each must have its own envelope of information. (See rules 3 and 4.) (8) DEADLINE: Postmarked by midnight, December 31, 1969! (9) Entries must be mailed to Era of Youth Writing Contest, 79 South State Street, Salt Lake City, Utah 84111.

• Last call for the 1969 Era of Youth Writing Contest. The deadline is midnight, December 31, 1969. No time to loll around. Dreaming won't make you a winner. Putting off something you need to be doing now won't insure your college degree. But getting up and at the stimulating task of writing for the exciting Era of Youth contest might help.

Prizes are marvelous—full and part scholarships, cash prizes, subscription to the *Era*, and special awards will be given to the many, many winners. Some of you will even make it in print on our pages.

This is a contest where youth writes for youth. Gear your entries to young readers. What would you like to see in the *Era* of Youth? Write it. Study back issues to note what kinds of things are published. Pay attention, too, to how limited our space is, so articles must be short. Be original. Be creative. Be practical. Or some of each. But be busy writing. ○



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